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VOLUME 35—No. 2 FEBRUARY, 1929

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

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THE BIBLE CHAMPION

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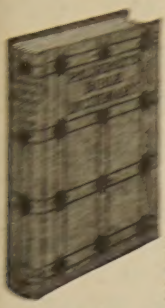

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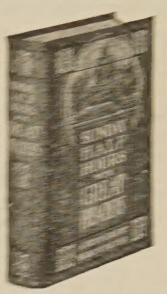

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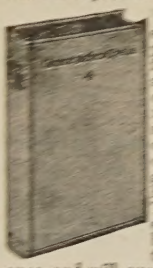

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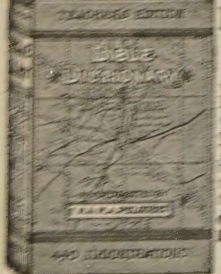

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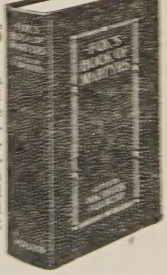

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Official Organ of the Bible League of North America

Volume 35 FEBRUARY, 1929 No. 2

EDITORIAL

Bread!

HERE is a word of great interest to every man and woman, boy and girl, in the world. When you saw it at the head of this editorial you no doubt said, "I wonder why?" Well, the writer is using it to awaken interest in something he has to say of the utmost importance.

The word *Bread* is a *family* word. It brings many pictures to our memory, for we cannot think of a real meal without thinking of bread. Have you ever been real hungry and thought of the slice of bread which awaited you? But have you ever thought whatever of what was necessary to produce it?

The word "bread" is found more than three hundred and fifty times in the Word of God, and the first time it occurs is in the third chapter of Genesis, when, as a result of their sin, God pronounced judgment upon Adam and Eve: "In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it thou wast taken; for dust thou art, and unto dust thou shalt return." Before there can be bread, the wheat must be ground into flour, and then the flour must be moistened, kneaded and baked.

Now listen to the voice of Jesus Christ, the Son of God, the Creator of all things, as He says: "I am the Bread of Life" (John 6:35); "I am the Bread that came down from Heaven" (John 6:41); "I am the Living Bread (John 6:51); "He that eateth of this Bread shall live forever" (John 6:58).

Every one who has accepted Jesus Christ as Saviour and Lord is a "born-again one," with a new nature,—a nature which requires spiritual food for its sustenance, the "Bread of God," which alone can satisfy their hunger, but it is sad to know that so many of the Lord's people are starving for lack of soul nourishment.

As we read the daily papers and keep in touch with the great world movements and the trend of the times, we know that God's Word is being fulfilled and that "evil men are waxing worse and worse." The great majority of children and young people are being trained without a Bible or any other spiritual help. In fact, in many schools the Bible is belittled and looked upon as out-of-date, and in many others its authority as the very Word of God is denied and made light of.

In the early days of our country's history, the Bible was honored in our public schools and given its proper place as the Rock upon which our nation was founded. But now, in the City of Los Angeles alone, there are over a million people who never go to any church, and this is just an indication of conditions everywhere; nor do these poor starving souls know where or how their heart hunger can be satisfied.

How did we, who are members of the CHAMPION Family, come to have this gracious privilege? Was it not because some one cared enough for us to bring us the Bread of Life? Then what is the obligation resting upon us? Is it not that we, in turn, should seek to give out that Bread of Life to others?

How quickly we respond to the call for food and clothing when some great disaster comes, such as the recent flood in the Mississippi Valley, and what a joy it is to do so! But is there no response in our hearts to the appeal that comes in behalf of those who have never had a Bible, a Testament, a Gospel or even a tract?

Reading the CHAMPION, are we not fed with the finest of the wheat? Are we not strengthened and built up in our faith? Why, then, are we not moved to share it with our neighbors and friends, bearing in mind all the time that He who came down from Heaven, the "Bread of God," to give life unto the world (John 6:33), is looking down on us and longing that we shall follow in His footsteps and do all within our power to feed the famishing souls of men with the Bread which "if a man eat thereof he shall live forever."—*T. C. H.*

Putting Religion into Intelligence

NOW we come to a matter of even greater importance than putting intelligence into religion. It is that of putting religion into intelligence. We are much more likely to fail here than anywhere else. There is undoubtedly a very widespread belief that men and women of superior intelligence are living on a higher moral level than their fellow individuals. We are living in an age where education is tremendously stressed. Assuming that education stands for progress in intelligence the one thing needed today is putting religion into modern educational methods. The public schools of America afford the widest opportunities for primary and secondary education to be found anywhere in the world. Education is deemed so important that it has been made compulsory. We were chagrined and amazed at the revelations of the World War when we learned of the astounding number of illiterate persons there are in the United States. No one would lessen in the slightest degree the emphasis placed on education. But with a crime bill of ten billions of dollars a year and a steadily dropping of the moral level among our youth, it is time to ask ourselves whether we are doing for education what we might do by permeating it with real religion. Our public schools are called Godless. The accusation is justified. Any and every effort to introduce religion even in its simplest forms meets with immediate protest. More recently the fatality of this procedure is recognized and we have in many States the religious period in education. It is better than nothing, but is by no means as positive a recognition of the value of religious education as should be given.

It is appalling to learn how widely spread agnosticism and atheism are in our Universities and Colleges. Even denominational schools have in many instances lost every semblance of religion. In some schools where young men began their educational career with the expectation of entering the Christian ministry, this purpose in the case of ninety per cent of those so disposed has been abandoned before their academic studies were finished.

Putting Religion into Church Activity.

The time has come when, paradoxical as it may seem, church activities are so divorced from religion as to give them more the semblance of club life than of real church life. The parish house has become the dominating feature and a good time is the consideration rather than a godly time. It would naturally be supposed that the paramount purpose of the church would be a religious purpose. Too often this is not so. There is just enough religion to give it a semblance of respectability while everything in the world except the religion of Jesus Christ receives attention. We would not by any means eliminate what may be termed social activity or educational interests. A hundred things subordinate yet collateral to church life are perfectly proper, but the point is, religion itself is made secondary while these other things predominate.

Putting Religion into Missionary Enterprise.

Of all organized lines of action, one would suppose that missionary enterprise would be permeated by the redemptive spirit. This was originally true. It is only partially true today. Our empty missionary treasuries are the protest of intelligent and thinking people against a lack of religion in missionary effort. When only two out of twenty candidates for the mission field gave as their primary purpose in going into missionary activity the presentation of Jesus Christ as the one and only hope of Eternal Life and their intense desire to make Christ known to the benighted and belated peoples of heathen lands, then it is surely time to begin to put religion into missionary enterprise. The whole missionary movement was inaugurated for the one purpose of presenting a whole Gospel to benighted people. Our missionary treasuries will be once more full when missionary societies specialize in religion.

Putting Religion into Business Enterprises.

It is the boast of business that it was never conducted on so intelligent a basis as today. It is said that the same amount of capital accomplishes more than ever in the history of business. Nothing is more evident, however, than that business in general is not very definitely related either to the Golden Rule or the Sermon on the Mount. Unemployment is met with everywhere. Dissatisfaction is very general. Strikes and lock-outs are the common experiences in industrial plants. Nothing is more wasteful than these methods of settling disputes. Big business in general does not waste much time in a consideration of ethics. Nevertheless, let us give credit to many of the large business enterprises for having put real religion

into their business activities. Nothing but the Christian Religion working as a leaven in modern business will divest it of its selfish features and make it permanently successful. It is often said, "Business and religion do not mix well together." So much the worse for business. As a matter of fact, honesty is not only the best principle, but it is the best policy and the surest basis of success.

Putting Religion into Philanthropy.

Probably never in the history of the human race has so much real humanism been shown as now. Philanthropy has been made a substitute for religion. What is needed is not less philanthropy but more religion in philanthropy. To carry the Spirit of Christ into works of beneficence will multiply the value of every gift. If we could dispense with some of the red tape and introduce some red-blooded sacrifice our great humanitarian enterprises would meet with greater enthusiasm and larger support. Settlement work has been in great favor in our large cities, but that favor is on the wane. The reason for it is perfectly apparent. There has been an endeavor to carry on settlement work without religion. Liberalism has gone to seed in settlement work lines. There is such a fear of introducing religion that material benefit has been about the only concern in much of the settlement work. It is strange that these workers do not understand that every feature and phase of philanthropy represented in settlement work could be much better done if evangelical Christianity were boldly and persistently introduced.

Putting Religion into Reform.

There is an inexplicable timidity about making religion the chief feature of reform work. Many of our great modern movements have suffered from the apologetic attitude when religion is mentioned. It is possible and even probable that the League of Nations might have carried on to a successful issue if the originators had not been afraid to pray about it in the open. Prohibition is one of the great reforms which was prayed into being. From the days of Neal Dow to the present moment the greatest temperance leaders have been praying men and women. It is largely because religion was so definitely put into this reform that it can not be overthrown. God is in it and so it stays put.

Putting Religion into Politics.

If there is any department of human activity that furnishes a striking opportunity for the introduction of religion it is politics. The name politician would not be almost a name of opprobrium if it had not been that politicians have insisted on keeping religion entirely out of the realm of politics. Nothing is more utterly stupid than the idea that religion should have nothing to do with political life. Government is a vital concern of every citizen. Since this is true, how important that everything associated with it have religious sanction and support.

The Puritan and the Pilgrim understood all this, and their political meetings were opened with prayer. When the Church of Christ is able to capitalize her influence and put religion into civic activities we shall witness a great improvement in our political life and work. There is nothing with which we have to do that is not bettered and benefited by definite contact with the Christian religion. Christianity is definitely concerned with that which pertains to the well-being of mankind. Not ingenuity or cunning or genius, not intellectual eminence by itself can guarantee world progress. The Christian religion is the one great dynamic that will guarantee continuous forward movement and irresistible ascent.—*A. Z. C.*

* * *

A Letter from Professor Price

LETTER from Professor George McCready Price contains some items of more than a personal interest and value. It is dated November 5th, and is postmarked Neandertal, Rhineland, Germany. A post-card enclosed in the letter shows a tall black stone (*Rabenstein*) with a tablet to Professor Fuhlrott, the discoverer of the famous Neandertal man. Professor Price says:

"I thought you might like to see something from this place, which is becoming more and more a Mecca of devout pilgrimage by many evolutionists. Unfortunately (perhaps fortunately for the evolution theory) the original grotto where the famous skull and bones were found has long since been destroyed by the quarrymen, who are still engaged in blasting away the limestone cliffs in this vicinity. A tablet has been erected to mark the spot, as is shown on the enclosed card.

"By a somewhat careful study of the conditions, however, I am convinced that these bones are not really very old, probably not older than the pyramids, or than Borsippa; possibly not older than Stonehenge. Certainly the evolutionists cannot *prove* them to be very old. Other similar relics have lately been found nearby, and they certainly are not older than

the so-called Neolithic remains found in many places. The stone implements in these new finds are Neolithic, not Paleolithic. So the Neandertal man also is probably not Paleolithic at all, to say nothing about his being a million years or so old.

"I had a very remarkable experience in Upsala University, Sweden. There I was shown some splendid specimens of the plastic blue clay from Esthonia, east of the Baltic, which geologists are compelled to call Cambrian, because it contains Cambrian fossils; but which is soft enough to push your finger through—although, according to the theory, it must be a thousand million years old; and yet it is still unconsolidated!

"Around Leningrad, lying upon this Cam brian plastic clay, is a very similar-looking cla which (because of its fossils) the geologists cal Quaternary. Yet the two are so perfectly con formable to each other that the geologists hav great difficulty in distinguishing the exact lin of contact between them. But according to th theory of evolution a thousand million year must have elapsed between the laying down o these essentially identical deposits. In m books I have recorded many cases of 'deceptiv conformity,' but this is one of the best I hav ever heard of. I intend to make good use o these facts."

The Uniqueness of Christianity

FOR those who live in the twentieth century of the Christian Era it is exceedingly difficult to grasp the fact that there was a long stretch of time —thousands of years of human history—during which *Christianity had no existence in the world;* whereas, on the other hand, its coming and its spread throughout the nations of the earth had been the subject of many prophecies (Gen. 3:15; 22:18; 49:10; Num. 21:9; Deut. 18:15-18; Isa. 52: 13-18; 53:1-12; Jer. 23:5,6; Ezek. 34:23,24; Dan. 9:24-27; Mic. 5:2; Zech. 12:10; 13:7; Mal. 1:11, etc.).

The foretellings of the establishment of what is now familiar to all as the religion of the gospel of Jesus Christ constitute, in their totality, what was indisputably *an inspired prediction;* one which, as Dr. Davison declared in his valuable work on Prophecy, "*answers to the highest test of a supernatural prescience.*" And this proof of the Divine inspiration of the prophecies referred to is the more convincing because of the unprecedented character, *the uniqueness,* of that which was predicted.

For the purpose of this article it will suffice to speak of *the uniqueness of Christianity* in respect to (I) *the manner of its propagation;* (II) *its character;* (III) *its source or origin.*

I. Christianity Unique in the Manner of its Propagation.

There had been nothing in the history of mankind that bore even a remote resemblance to Christianity in respect to the manner in which it was begun and has been carried on; even as there had been nothing that in the least resembled its groundwork of fact and its essential doctrine.

As Davison points out, "the professed and extensive propagation of *any* religion, merely as a religion (*i.e.* a code of faith and morals) is not an ordinary occurrence in the world;" and, according to the law of probabilities, the rise of one religion would resemble that of another in its main features. But, says Davison, "the propagation of heathenism, ancient or modern, bears no resemblance to that of Christianity."

Nor does the rise and spread of Mohammedanism present anything like a parallel. It presents rather a strong contrast; particularly in that the Moslem religion was forced upon conquered peoples at the point of the sword.

When therefore Jesus Christ charged His apostles—a small band of weak, ignorant, uninfluential men—to go into all the world and to disciple all nations by preaching the gospel and baptizing, He did *an absolutely unprecedented thing.* And, if due consideration be given to the circumstances under which that commission was delivered and undertaken; to the feebleness and lack of influence of those who were charged with the execution thereof; and on the other hand to the opposition of the world-powers and the inveterate repugnance of the human heart to the humbling message of the cross; there is no escape from the conclusion that, without a continuous putting forth of the power of the Almighty, the attempt to carry out that commission of Christ would have met with speedy and utter failure.

II. Christianity Unique in its Character.

Not only is Christianity without precedent as regards the manner of its propagation, but in regard also to its character and its doctrines

t is in the strongest possible contrast to every other religion. It has, in fact, a character that is exclusively its own. And, regardless of whether it be "from heaven or of men," it is indisputably, as respects the substance of its message and of its teaching, altogether without precedent or parallel. According to Dr. Davison the unique *character* of Christianity lies in the following distinctive properties united together:

Its spirit of benevolence, meekness and peace;
Its general purity and elevation of doctrine;
Its uncontaminated Theology;
The simplicity of its institutions;
Its doctrine of Redemption and Atonement;
Its promise of spiritual aid and illumination;
Its proposed reward of eternal life and blessedness.

None will dispute that, by the foregoing characteristics, taken collectively, Christianity is distinguished in the clearest way from all that has ever been presented to the world as a system of religion.

III. Christianity Unique as to its Source.

Considering now the source and locality whence Christianity took its rise, it must be admitted that it arose in a place and amongst a people the most unlikely in the world to have given it birth. For the Jews were so isolated from the nations of the world by their civil and religious institutions, by their invincible prejudices, and by the aversion with which they were everywhere regarded, that they were the very last people on earth from which *a religion of world-wide application* was to be expected. Their law was an insuperable barrier betwixt them and other nations; and they had made no advance in art, literature or philosophy, such as might have gained influence and respect in the estimation of other peoples.

Hence they were not the people to attempt the conversion of other nations, or to succeed if they attempted it. In fact, after fifteen hundred years during which they had been the sole custodians of the oracles of God (Rom. 3:2), Judaism had made no headway in the world.

And not only so, but the essence of "the Jews' religion" (Gal. 1:13,14) was essentially unlike, indeed was antagonistic to, the faith of Jesus Christ and to the Kingdom of God which His apostles proclaimed everywhere (Acts 8:12; 19:8; 20:25; 28:31). Their religion was lavishly ceremonial; and it was both local and also exclusive; in which respects it stood in the greatest possible contrast to the simplicity, the universality and the inclusiveness of the Gospel of Christ.

The Jews' religion was tied firmly and by many cords to a particular locality, Jerusalem, and to a specific edifice, the Temple; apart from which city and building their priests could not offer sacrifices or perform their other sacerdotal functions.

And even so, Christianity did not have such support as the Jewish priests and rabbis might have given it; nor did it have the backing of the national influence of the Jewish people, such as it was. On the contrary, one of the greatest of the natural obstacles to its progress was the bitter enmity and malignant opposition of the Jewish leaders.

It was by reason of the evil reports concerning Christians and Christianity which those leaders of Judaism at Jerusalem put into circulation that the chief Jews of the colony at Rome declared to Paul that, "as concerning this sect, we know that everywhere it is spoken against" (Acts 28:22).

In view of all this, and of more to the same effect that might be cited, Dr. Davison is fully warranted in declaring that the progress made by the Christian faith, "coming from such a people, was more than merely a very memorable event. It was a distinctly novel and unprecedented thing, which has produced incomparably the greatest moral change known in the public history of man; a change, moreover, which was indicated by no antecedent probability or suggested by any prior experience." And such being the case (as beyond all dispute it is), then "the positive and unhesitating prediction of it, recorded in the Old Testament prophecies many ages before it came to pass, is *a signal manifestation of supernatural prescience.*"

Nevertheless, for those who have passed their whole lifetime in the midst of the career of Christianity, it is no easy matter to get a realization of the wonder of these things. It requires indeed a supreme effort of the mind to place oneself at that point of view whence a glimpse can be had of the prodigious magnitude of that work, and of the power behind it, whereby Christianity made its start in the world and whereby it still continues on its course—"conquering and to conquer."

Could we have seen with our natural eyes the hand of a hidden Power at the first (nineteen centuries ago) smiting the flinty rock of Judaism, causing living and life-giving waters to flow out of it and to spread in ever widening streams throughout the desert wastes of this barren world, we would have been overwhelmed with awe at the wonder of it. But while we are merely contemplating the steadily flowing

stream as it proceeds in its existing course, and a long way from the source from which it suddenly arose, we are but little impressed. This illustration is Dr. Davison's; and he applies it thus:

"Trace the stream, however, to its source: Judea was the rock from which it burst forth; and the world around it was, and still is, the wilderness through which it flows. Now, without inquiring whose was the hand that pro duced this result (which is another topic) argue only that the propagation and institutio of Christianity (an event so extraordinary i its kind and so improbable in the circumstanc of its origin) is amply sufficient to authentica the inspiration of the prophecies whereby was foretold."—*P. M.*

Partial Truth Mixed with Error

PERHAPS there is no man in our country today who is such an adept at mixing truth and error as is Dr. Harry Emerson Fosdick. He aims to be epigrammatic, and the man who delights in inventing smart sayings is always in danger of uttering half-truths and becoming extreme.

In a recent sermon, reported in the New York papers, he asserted that Christ's mission was "to overcome the world, not to explain it." To quote the paper directly, Dr. Fosdick said that "the mission of Jesus was not to explain the world, but to overcome it, to rise superior to it, and to maintain a spiritual victory in the face of it."

Thus he placed *overcoming* the world over against *explaining* it, as if they were necessarily antithetical. But in saying this he did not seem to realize that he was using the word "world" in a double sense. What the word means in this connection is the *world of wickedness*, not the universe, not the physical cosmos. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16: 33). Christ surely did not mean in this passage that He had overcome the universe. And yet Dr. Fosdick says that "Christ did not come to explain the world, but to overcome it!" The world that He overcame was the wickedness in the earth, and so those who trust in Him for their salvation need not fear the hosts of sin, for Christ has overcome them.

"It is a distinction which is important to note," Dr. Fosdick said, "because so many regard religion as primarily a theology intended to clear up the mystery of life. On the contrary," he said, "religion's great contribution is that it gives men the spiritual power to overcome the world, which always will remain a mystery to them."

Now, put your X-ray on the straw man set up in the first sentence of this quotation. Who regards "religion as primarily a theology intended to clear up the mystery of life"? No one! There is no such person in all the wor —at least, we have never seen one, nor co versed with one, nor read any writings who authors made so preposterous a claim.

First, no one holds that "religion is primari a theology." Theology is only an attempt c the part of scholarly people to give as scientif an account and interpretation of religion as possible in the light of all the knowledge avai able. Theology is not religion itself; it is t science of religion. And just as thinking m want science in other matters in which th are interested, so thinking people who are r ligious are interested in its scientific bac ground and foundation.

In the next place, there are no people w think that theology is "intended to clear up t mystery of life." Why, nobody knows wh life is. The biologist, with all his analyses, ca not as yet tell us what life is. Or if Dr. Fo dick does not mean physical life (he does n make his meaning clear), but means all life a experience, we do not know any class of pe sons who are more willing than Christian the logians to confess that they are full of mysteri These Christian scholars, one and all, wou willingly underwrite Cowper's lines, "G moves in a mysterious way His wonders to pe form." Paul, himself a fine theologian, sa "Now see through a glass darkly." We ha read many works on Christian theology, b cannot remember one writer who profess that he was able to clear up all the myster of human life and experience.

Again Dr. Fosdick exclaims: "Any one w pretends that he has grasped this sorry sche of things entire and can comprehensively e plain it, is a quack." We simply reply: th is no one who makes any such pretension. D Fosdick was, as usual, merely thrashing a m of straw. Yet he seemed to want to convey t impression that there are religious people w think they can actually clear up all mysteries

In another paragraph he vociferated in t grand style: "The fact is, any man, philo

pher or minister, who pretends that he has an intellectual plummet of explanation long enough to reach to the bottom of human mystery and pain, is a charlatan."

It is so easy to assail a person who does not exist! But we wish the accuser would mention just one person in the whole world who makes the pretensions attributed to him.

But how are we to estimate these cheap attempts to discredit theology? Well, we have already given them their real evaluation—they are "cheap." They are the lingo of people who think only superficially. It is true, the primary purpose of the Christian religion is to enable men to overcome sin; to be victorious over all kinds of wrong and error. And to millions of people Christ has given that power; many people, too, let it be freely granted, who do not know much about technical theology.

On the other hand, there are many people who take delight in thinking and investigating; in pursuing knowledge just as far as they can go. They like the voyage of discovery. They are pioneers in thought-land. They do not pretend to clear up all mysteries, but they do throw much light on many of the problems of life. Just as men pursue science in the physical realm and explain things as far as they can, and then modestly admit that they can go no farther; so it is with the theological thinker. He is fond of science; he likes to see religious knowledge assembled in systematic form, and endeavors to explain what he can, and then admits that the rest is for him a *terra incognita.*

Dr. Fosdick scoffs at the idea of trying to explain the universe, and thinks that the Christian religion has no interest in such an attempt. But let us think a little more discriminatingly. While there are many, many mysteries in the universe, and no one professes to be able to solve them; yet is it not a fact that Christianity gives the best, the most rational and the only adequate account of the universe and all its diversified phenomena? Christianity is basically theistic. Now try out the philosophy of theism —or the religion of theism, if you like that term better—and does it not adequately explain all existences and their purpose? If there is a God, such as the Bible portrays, then an adequate cause has been assigned for the universe. You can then account adequately for the origin and existence of matter, force, motion, life, sentiency, personality, morality, religion. Otherwise where can you find an adequate cause for all these phenomena? Then, too, the religion of Christian theism explains the purpose of human life; it explains why man feels that he "was not born to die," and especially to die forever. Man can also look out into future without fear, knowing that the God of the Bible has prepared a worth-while destiny for the children of men and for the cosmos which He has created for their residence and delectation.

Yes, the Christian philosophy—and in this respect Christianity *is* a philosophy—does explain many things that are otherwise inexplicable. While it does not explain the insoluble mysteries, it certainly does give an adequate solution of the crucial problems of the origin, the purpose and the destiny of human life and the universe. Does not such high thinking inspire people to overcome the world? Surely a whole-souled and glad confidence in God, in His redeeming love, and in His infinite wisdom and power bids dark despair depart and bring the assurance of faith and victory. The Christian theologian as well as the naive Christian puts his trust in the all-powerful Christ who has overcome the world; and the more he knows about Christ, the more he trusts and loves Him. The notion that the less a man knows about the Christian religion the more religious he is, is a mistaken one.—*L. S. K.*

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Notes and Comments

The Bible Religious Through and Through.

Some of the critics imagine that they can go through the Bible and pick out what is religious and what is not religious, and that they need to accept only those teachings that are religious in character. But in this they betray their lack of spiritual discernment and their limited idea of the spiritual life. They should be reminded of what the saintly Tauler said: "In God nothing is common." Luther was still more pointed when he said: "To pick up a straw from the ground, if God wills it, is a spiritual transaction." So when the Bible says anything about nature and God's relation to it, that is religious. Religion breathes through the whole Bible.

Protean Science.

A recent book contains the following timely remarks: "What is science today was not science yesterday and may not be science tomorrow; while the Word of God has withstood the onslaughts of its enemies for years and still stands inviolate."

John the Baptist's Witness.

It is clear that John the Baptist bore witness to the pre-existence of our Lord. Note this testimony: "And John bare witness of Him,

and cried, saying, This was He of whom I spake; He that cometh after me is preferred before me; for He was before me" (John 1:15). Later on in the same chapter (verse 30) he says: "After me cometh a man who is preferred before me: for He was before me." Yet we know that, according to the flesh John was born before Jesus. There is no meaning to John's words if our Lord was not the eternal Logos. If He was, John's testimony is perfectly clear. Still later John said of Christ: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all" (John 3:31).

The New Methodist Discipline.

Our valued friend, *The Essentialist,* Dr. Harold Paul Sloan, editor, informs us that the declaration of faith adopted at the last General Conference has been printed in the new Methodist Discipline as paragraph 596. We quote what Dr. Sloan has to say on the subject: "A careful reading of this declaration will make clear to every believing heart that the current Modernist Unitarian position has no longer even the semblance of justification in the Methodist Church. Our church stands unequivocally for the eternal deity of Jesus Christ as the only begotten Son of God, His Virgin Birth, His redemptive death, His risen and ascended life; for the abiding authority of the formal expressions of doctrine set forth in the Articles of Religion; for the reality of the new birth. If, in the face of this declaration, ministers or professors still deny any of these positions, they simply put themselves in the character of lawless men, which circumstance must increasingly discredit them." Query: What are the Modernists in the Methodist fold going to do about it?

The Stigma of Heresy-hunting.

If there ever was a time when orthodox people were guilty of the sin of heresy-hunting, that time is not now. You do not need to *hunt* for it. It flaunts itself; it is bold, even brazen. Just read the many books and articles to which the heretics of the day attach their signatures. Moreover, the person who knows heresy when he sees it, does not need to seek for mere finely drawn and insignificant points in theology. The ful inspiration of the Bible is openly denied in many high places; the deity, virgin birth, expiatory death and bodily resurrection of Christ are even scoffed at. If one felt that it would be wise to prefer charges of heresy today, one might find any number of conspicuous marks that have set themselves up at every corner and bend in the ecclesiastical highway. Yet none are called to the tribunal. Why not? We will answer that question in the next paragraph.

Why no Heresy Trials?

With people who think the reasons are obvious. No matter how great the apostasy from the historic and denominational faith the doctrines of the offender may be, and no matter how seriously he may have violated his baptismal, confirmation and ordination vows, the moment he were brought before a church tribunal for heresy he would begin to pose as a martyr. He would act as if he were pursued and hounded by the heresy-hunters. The secular newspapers for the most part would represent him as a martyr and his accusers as persecutors, because the editors, being of the secular mind, do not properly evaluate spiritual truths; and thus the heretic himself, no matter how undeserving, would be likely to have the sympathy of the people who read the newspapers and get only the newspaper slant. Thus the persons who would try to purify the church of error would probably be covered with ignominy.

A Further Reason.

Before the evangelical portion of many of our largest denominations were aware of what was occurring, liberalism had so inoculated those bodies that they were unwilling even to listen to and consider any charges of erroneous teaching. Nowadays a person who should prefer charges against a liberalist could not be sure of being able to bring the accused before a judicial tribunal. So many of the members of the ecclesiastical body are themselves infected with liberalism that in a heresy trial they would be likely to convict themselves of radical departures from the historical and denominational faith. Hence such bodies are unwilling even to consider charges of heresy. On some technicality or legal flaw in the manner of preferring charges they are apt to dismiss them without even hearing them, or at least without giving them patient and honest consideration.

There is Still More.

The present stiuation needs still further illumination. Orthodox people are patient and kindly disposed. They do not like to resort to such severe measures as hauling their erring brethren before an ecclesiastical court for trial. It is a serious matter. They hope and pray that in some manner the errorists may be brought to see their errors, and return to the evangelical fold. Whether mistaken or not in their methods and hopes, they have thought that by teaching and argument they might accomplish more to purify the church than by the seemingly

harsher method of bringing charges against the promoters of error. Even now, in spite of all that has taken place and the lengths to which errorists have been led, some of us who are orthodox cherish the hope that we may be able so clearly and cogently to present the case for Biblical Christianity that by purely persuasive and pedagogical methods the erring brethren may be induced to renounce their departures and become filled with evangelical enthusiasm. At least, we are going to try, to the best of our ability, to fulfill the vocation of upholders of the faith by persuasive and argumentative methods. If this fails, the Lord at least will know that evangelical believers have acted according to the best light and wisdom they could command.

How Another Writer Puts It.

In re the questions just discussed, we are in agreement with our friend, Dr. H. P. Sloan, who says in *The Essentialist* for November: "It is perfectly evident to this writer that, before an appeal to the courts is practical, Modernism must be intellectually shattered. What we need is such disputations as took place in the opening years of the Protestant Reformation. Modernism doubtless shrinks from this, knowing full well that it cannot maintain itself in fair discussion either on the basis of church law or Biblical fact. In view of these facts, and they seem to be sufficiently patent, it must be clear that the practical program for all those who love the faith of Jesus is to seek an increasing emphasis upon that faith by every means within our power. We must make the church understand the nature of the issue it is facing. We must make the distinction between Modernism (or Unitarianism) and historic Christianity so clear that the rank and file of the ministry and even of the laity will understand it. We must develop the defenses of faith against these negative currents. . . This, rather than the appeal to the courts, is the statesmanlike course in the present crisis of Christianity."

Truth and Error—Which is the Older?

The allegation is sometimes made that the new is more likely to be true than the old. Last month one of our writers told us about an author who declared in a recent publication that the chief characteristic of the New Testament was that it "was new." This is an error. Some errors are decidedly hoary; and this is the case with most of the misconceptions of the Modernists. For example, as early as 100 A. D. Cerinthus, a Gnostic teacher of Asia Minor, rejected the virgin birth of Christ, holding that He was the natural son of Joseph and Mary and was simply endued with great wisdom at His baptism. Celsus, the pagan philosopher, living at the close of the second century, tried to show its incredibility. Error, indeed, runs back to the scene in the garden of Eden when Satan inveigled our first parents into sin. But truth is older than error, after all, for it has been from eternity, whereas error came into the world in time through the wrong choice of a finite moral agent.

What are those "Certain Interpretations"?

Sometimes you hear men speak glowingly about religion and the great need of it at the present time; and this is right. The need of religion can never become antiquated, because man has fundamental intuitions that call for God, the ultimate Being on whom all things depend. Yet when these same orators qualify by saying that "certain interpretations and certain expressions of religion" that were formerly accepted cannot be accepted by the modern man, we believe that, in the interest of both truth and clarity, they ought to specify just what those "certain interpretations and expressions" are. These speakers should do this for their own sake; for in these days they are likely to create suspicion in the minds of some people that the exceptions to which they refer may concern some of the doctrines that belong, after all, to historic Christianity. The writer of these lines would like to know for his own sake what are some of the things that our fathers and mothers believed that their children of today, grown so much wiser, cannot accept. Much evil is done today by indeterminate statements that may be understood in more ways than one.

Limiting God's Power.

What unguarded statements some men of the liberal school are constantly making! One cannot help wondering at the loose thinking of men who profess to be enlightened by modern scholarship. Recently in a Sunday School journal one of these scholars wrote: "Our Lord would be as impotent to accomplish His mighty designs without a body to work through, as would a man who is only a spirit and not also a physique." That would limit the power of God; therefore He would not be omnipotent. It is true, God does use His church to extend the kingdom of God, and does not do all the work Himself; but it is utterly wrong, if not irreverent, to say that He would be "incompetent" to perform it without human agency. No doubt the writer really meant that God will

not do a certain kind of work that men can do and ought to do; but if he meant that, he ought to have expressed himself accurately. Besides, it is awkward to say that a man "*is* a physique." A man *has* a physique.

Old Lucretius and the Biblical Critics.

Writing in the *Wesleyan Methodist*, Rev. William Clow says some pertinent things. Listen to him: "Forty years ago the writer knew what Lucretius believed and taught. He knew also what the higher critics were saying; and so far as he is able to ascertain, they have not advanced one step beyond the teaching of old Lucretius." Will the critics please remember that Carus Titus Lucretius, author of *De Rerum Natura*, a naturalistic poem, was born 97 B. C. and died 53 B. C.?

The Arkansas Anti-Evolution Bill.

Of course, everybody knows that this bill was made a law by a popular vote and a large majority. The evolutionists are doing their level best to discount and discredit the decision of the people. Will anybody tell us how matters of public interest and importance are to be settled in this great Republic except by the will and vote of the majority? Are a majority of the citizens of Arkansas to rule, or is that State to be ruled by a minority? On this subject our friend, Dr. R. A. Meek, editor of the *Southern Methodist*, speaks wisely, as he always does: "This is no effort to intrude Christianity into the tax-supported schools of these states. It is rather a step to put the religion of evolution (for it is a religion) upon the same basis with the Christian religion and other faiths. . . If the Bible is not allowed in our public schools, no more should attacks upon it be permitted. . . . We congratulate the people of Arkansas upon what they have accomplished for the protection of the faith and morals of the youth of their State by decreeing that they shall not be taught that they are the descendants of the brutes." And we congratulate them because they had the keenness to foresee the baleful effect of the teaching of this brutal doctrine upon their youth.

An Infidel's Accurate Knowledge.

A copy of the *Rationalist Annual*, a British publication, has reached our desk. Glancing through it, we find an article entitled "Reason and Reaction in America." On page 47 appears this marvel of precise information: "The organizing force behind the attack upon science in America is that of the two leading Fundamentalist Churches, the Baptists and Methodists. These dominate the cities and small towns of the South, and, with the Presbyterians and Lutherans, of the rural West; and their power of political concentration is one of the outstanding factors in American public life." We beg to inform the writer that "the Presbyterians and Lutherans" are not confined to "the rural West," but have many churches in the large cities and towns of both the North and the South, just as the Baptists and Methodists have. Neither are these denominations engaged in an "attack on science," but are lovers of true science, although they do not accept the unproved speculations of many of the scientists. The trouble with this infidel writer is that he does not know the difference between real science and scientific speculation.

Protestant Churches not Political.

Continuing the discussion of the foregoing paragraph, we desire to inform the infidel scribbler that the Christian denominations he mentions are not in favor of the union of Church and State, but are earnestly opposed to it, just as all Christians should be in this Republic. They do not have any "power of political concentration." Their members belong to all political parties, and have never yet combined on any purely political question. No Protestant church in America has ever commandeered its membership to vote either the Republican or the Democratic ticket. It is only on moral questions that the churches raise their voices. The question of prohibition was voted on in this country as a purely moral measure entirely divorced from either of the political parties. In the last election the wet candidate was not defeated by the Christian voters because he was a Democrat, but because he was *wet*. If Christian people, who have been given the right of suffrage in this free land of ours, just as other people have, do not have the right to express their convictions at the polls, why has that prerogative been given them? We would advise the editors of the *Rationalist Annual* to select competent and well-informed men to write their articles about conditions in America, and not men who are blinded by prejudice.

An Untenable Theory.

Let us follow the supposed course of evolution for a moment just to see how impossible it was. Begin with the amœba, which is a tiny one-celled creature, supposed by many evolutionists to have been the primordial form of life. Now think it through. At some time many many millions of years ago, one amœba, for some reason, no one knows why, started to evolve into something else than an amœba, and

succeeded in its effort; while all the rest remained amœbas, and all their posterity ever since have remained amœbas, and are amœbas today. Pass on through millions of years. At some time a water animal began to evolve into a land animal, and through its offspring succeeded; while all the rest of its kind remained aqueous creatures and have continued to be water-dwellers ever since. Again, in course of time one pair of monkeys or apes or ape-like creatures began to develop humanward, and their offspring kept on and on developing humanward until man was evolved; whereas all the rest of the simians stayed back in apedom, and all their descendants have remained in the ape-realm ever since. Don't you see how impossible the theory is?

A Very Antique Salamander.

Here is some interesting information. An eyeless baby salamander was washed up some time ago from "its pitch-black underground home in the bottomless artesian well at the United States Government fish hatchery in the village of San Marcos in Middle Texas." What are some of the speculations of the scientists, who always stick to the pure facts, about this strange little creature? Instead of meekly saying, "We don't know," they tell us that the ancestors of this little salamander lived on the surface of the primitive earth "some three hundred and sixty million years ago." Then an earthquake occurred which plunged them away down into their midnight home in the subterranean waters, where, having no further use for their eyes, those orbs gradually disappeared, no signs of them being left to tell the pitiful story. Let us put down in figures the big number quoted above: 360,000,000 years ago. On what possible basis can such an estimate be made?

A Little Speculation of our Own.

Not for a moment would we pretend to base our own speculations about the subterranean salamander on science, or make any dogmatic statement about it; but we simply venture in all modesty to offer a suggestion. Some time ago —oh, say one or two or three thousand years ago—a few salamanders slipped into a current that flowed far down into the earth and formed an underground sea or lake, into which no ray of light could penetrate. Of course, we know that there are such subterranean bodies of water. Some kind of food suitable to their subsistence perhaps got down there in the same way. Thus they were provided by mother nature with the means of subsistence. Having no use for their eyes for several thousand years, they—the eyes—naturally disappeared, as organs which are not used are known to do. Every now and then one of these little fellows comes too near the lower end of the artesian well in Texas and is sucked up, and thus becomes a citizen of the big state (though he does not survive long enough to take out naturalization papers and win the right to vote). Now, what have we done? We have indulged in a little modest speculation; but this explanation seems to be reasonable and does not require 360,000,000 years to accomplish the meager and unimportant result.

How the Little Salamander Downs Evolution.

The evolutionists tell us that the eyes of the little salamander disappeared after some time because of non-use. There are no marks or signs of any eyes at all. Yet once its progenitors had good eyes—when they moved about above-ground in the bright sunlight. So unused organs disappear. But what about the so-called animal vestiges in the human body—over a hundred of them? Are they disappearing? Are they diminishing in size? There is the vermiform appendix, supposed to be one of the reliques in the museum of the human body —is it growing less? We know it is not. Therefore—the Texas salamander itself being witness—these organs are not useless, and so are not the leftovers from man's animal pedigree.

A Question and its Answer.

A well-known hectorer raises this question in a freethinker journal: "Would you trust a preacher to cut out your appendix?" We reply: As a rule, we would not. Neither would we trust the ordinary scientist—and the man who raises the question is one of them—to cut out our appendix. Yet under the proper conditions, we would let a preacher perform this operation if it were necessary. The conditions would be these: If, besides being a diligent student of religion and theology, he had also studied medicine thoroughly and had mastered the science and art of surgery. Such a combination of talent is possible with some gifted men, as is well known. Some of our missionaries are preachers and have also studied medicine, and therefore are able both to preach and to doctor. So the question is not a very difficult or important one, and there is no call to ask it in such a loud voice, as if it were the utterance of Solomon-like wisdom.

Whom we Would not Trust.

First, as has been said, we would not submit to the man who asks the above question, and permit him to remove our appendix. There are others in the same class. Some of the most out-

standing champions of evolution could by no means persuade us to let them perform on us the said operation. We mean Conklin, Osborn, Vernon Kellogg, Jordan, Gregory, J. Arthur Thomson. They may be specialists in science, but they are not masters of surgery. A science like surgery requires very specific preparation and skill, and so you must call in the specialists for such cases. You would not even ask the above-cited questioner to build a house for you; you would go to a trained and competent carpenter.

The Questioner's Smart Purpose.

The carper, however, had an ulterior purpose in mind when he put the foregoing question. He meant to intimate that preachers have no right to say anything on scientific questions, but should bow down humbly to the so-called scientific "authorities." But he ought to have enough discernment to see that the realm of thought and reason is a different realm from that of mere physical skill and physiological knowledge. A man may know something about theology and natural science who might not be able to build a house, run a fast footrace, or remove a man's vermiform appendix. There are thousands of ministers in the world who have gone through college, and, while there, studied science diligently; then they took a three or four years' course in theology, and ever since have kept themselves posted on the main issues of science. Thus the critic's question has no relevancy whatever to the case in point.

Just a Kindly "Tit for Tat."

If an evolutionist—or a scientist, for that matter—cannot be trusted to perform a surgical operation on the human body, we would gently inquire whether he is competent to pronounce a judgment on the problems of religion and theology. Of course, many of the evolutionists do so. We mention J. Arthur Thomson, Vernon Kellogg, Edwin G. Conklin, David Starr Jordan, Joseph McCabe, Haldeman-Julius, Ernest E. Unwin; and we might name a good many more. And some of them are fully as dogmatic in their pronouncements as were the medieval theologians. Even the gentleman who puts the aforenamed question recently indulged in some Biblical criticism; and blundered badly, too! We will not be so foolish as to ask whether they could be trusted to remove a man's appendix, but we think we may ask pertinently how many of them ever attended a first-class theological seminary and studied the principles of theology and religion in a painstaking and scientific way? Have they ever studied theology as much as many of the preachers have studied science? To be still more pointed, will some of them tell us what scientific works on theology they have studied?

As to Citing Authorities.

A wise saying of Cicero was the following: "Weight should be assigned in every dispute to the reasons given rather than to the authorities cited." That surely is acute wisdom. It was said long, long ago, but it is very much to the point just now. Instead of presenting the reasons for certain speculations in so-called science, there are men who simply try to overwhelm an opponent by citing "authorities." How often you hear the assertion today, when you present an objection to evolution, "Why, all the scientists believe in evolution!" That means simply this: "Go and sit down! You have no right to have an opinion on scientfiic problems! You are only an amateur!" However, if in return you should quote the Bible, which has come down to us through the ages with its blessings for millions of believers, then you are hooted at as one who believes in "a religion of authority!" Is that reasonable?

Some Keen Advice.

A recent writer, who is not likely to be accused of being super-orthodox, says some good things that may well be heeded: "Theology can be *rejected* on authority as well as *accepted* on that score, and it is actually so rejected by many who unwarrantably boast themselves freethinkers. . . In particular I challenge them (the young men and women of the day) to be as skeptical in their scrutiny of what is offered them upon the *alleged* authority of science as with what is tendered for their acceptance in the name of Church or Bible. Religion is not the only field in which men can fall into superstition. I believe that at present there is as much uncritical credulity among people called 'advanced' as there is in the conventicles of 'fundamentalist' theology." Mull it over.

The Worth of Man.

What is the root of the Upas tree that is poisoning our civilization today? Instead of giving our own expression, we give that of the acute writer just quoted. "This hidden canker," he says, "is the depreciated estimate of the worth of life itself, of the dignity of man, which has spread with the spread of science, and with those misconceptions of the meaning of scientific truth that the inexpert public has unawares imbibed." If we may add to this statement our own view, it is this: Man's worth is more and more depreciated the more the evolutionists try to ally him with the

crimes of the forest, as they are doing on every hand.

How the Theory Affected Darwin

These are men, some of them wanting to be regarded as leading Christians, who extol Darwin as a great enlightener of the world because he did so much to popularize the doctrine of evolution. But how did the theory affect his own religious beliefs? He may retain a belief in Christianity, and even defended the Bible. But, alas! he lost his faith. Referring specifically to the doctrines of theism he wrote: "But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" He means here the conclusions that there is a God. In the last year of his life he wrote to a friend: "But with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there exist any convictions in such a mind?" Here you see the deflecting effects of the theory of evolution on its most outstanding advocate.

The Testimony of Medical Experts

A report got into some of the newspapers that Dr. Frank Hamilton, Dean of the Medical Department of the University of Arkansas, had said that a medical school could not be run without teaching evolution and that he would ignore the anti-evolution State law against it. But the doctor has made an indignant denial of the charge and has branded the report as utterly false. The only thing he said was that "the anti-evolution law would in no way affect the Medical Department of the University." The Dean of the Department of Medicine of the University of Tennessee, Dr. Oscar W. Hinman, is reported to have said: "We have never learned the Tennessee anti-evolution law in our medical classes. We do not find the teaching of evolution at all necessary in teaching medicine." We should like to have some competent person tell the world just why medicine cannot be taught without logging in the evolutionary doctrine.

What Is a Behaviorist?

We are not trying to argue the question. We only want to have a little fun at the expense of the behaviorists. It is not meant to be unkind, and in the hope that the behaviorist himself will have a hearty and good-natured laugh over it. In a recent book we find the "terms and not unsatisfied definitions": "A behaviorist is a philosopher who has made up his mind-pan that he has no mind."

Another Man of Straw

A man today preaches some Sunday and sets up another straw man and forthwith proceeds with much gusto to demolish it. He would be was "saving" an some one. He exclaimed: "Some folks want to save religion. Don't try to save religion, but religion save you!" But pray, who is trying to save religion, and who supposes he can save religion? No one that we know of—at least, such people are so rare that it is a waste of time to debate them. Besides, we do not know that religion itself needs to be saved by us or any one else. To speak accurately, it is Christ alone who can save people. However, if this radio pastor means to cast scorn on those who uphold the historic faith, he is only more proving his departure from Biblical teaching and substituting his own wisdom for it. The Bible plainly enjoins upon us to "contend earnestly for the faith" (Jude 3); also to "be ready to give an answer to him that asketh you a reason for the hope that is in you" (1 Pet. 3:15).

Why Defense Is Necessary

It is a mistake to assume that the Christian religion does not need to be defended. It is not because any evangelical believer thinks for a moment that Christianity can be destroyed by the assaults of infidelity, science, or "Higher Criticism," but because it is the Father's good pleasure to give unto the kingdom. Of His church He said: "The gates of hell shall not prevail against it." But this is the reason why defense of the truth is needed. Many people are being led astray by specious and plausible errors. If nobody battles those errors and upholds the truth, how shall those persons be led back to the fold of Christ? The welfare of souls is imperiled. We must try to make known to them the saving truth of the gospel. When our Lord was accused of casting out devils by the power of Beelzebub, He promptly and immediately corrected the error and revealed the truth. His logic was invulnerable and silenced His opponents. Is He not our example?

The True Atonement

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). Who is meant by "His own self"? The Son of God incarnate. The person was divine, but He had become flesh and tabernacled with men here on earth. In due time that divine person in and through His assumed human nature bore our sins to the cross,

and thereby lifted the intolerable burden from us, upheld the righteous government of God by suffering in our stead ("by His stripes ye were healed"), and thus mercy and love came down and drew us out of the "mire and the clay," cleansed us of sin's defilement, and enables us to "live unto righteousness." That is the whole process: Expiation opened the way by removing the unethical obstacles; justification counts over to us all Christ's vicarious work, and regeneration implants within us the new life of holiness.

The Non-evolving Apes.

Perhaps many people have wondered why some of the apes, according to the evolution theory, evolved into human beings, while others did not evolve. Here is indeed an insoluble mystery. An acute recent author puts it in this way: "The school we are here criticising constantly ignores the fact that, from its point of view, the *non*-development of the surviving apes is as much of a problem and mystery as is the evolution of their near relatives that became men." Surely that is a matter worth pondering. Suppose we should say that God created the apes to be apes and created men to be men, would not the problem be adequately solved? The shyness of the physical scientists to think of God and admit his existence accounts for the fact that so many of them are sold out to evolution, which with them takes the place of the Creator.

The Origin of Language.

The present writer does not pretend to know how language originated. There is little need to speculate about it. One might make a guess, however, which seems to be quite plausible: Man was created in the divine image. In his creation his mind was endued with the power to understand language when it came to him in articulated form. Then when God fashioned his body, He formed the needed vocal organs for uttering articulate sounds in order that his bodily make-up might be the fit instrument for his thinking and developing mind. With the capacity for speech in both his psychology and anatomy, it was comparatively easy for him soon to accumulate quite a vocabulary. He might have coined a good many words in one day. By pointing to objects and giving them names primitive people would soon learn to know objects by the agreed-upon vocalization in each case. This is only a guess, but we submit that there is nothing unreasonable about it. Yet it may be that God in the original creation of man also imparted to him at least the fundamental structure of language, so that as soon as a pair of human beings were brought into existence, they could converse intelligently. If such was the case, it would indicate the goodness of God in giving them a good start in life instead of placing them in an environment of fierce struggle and bloody contest.

More About Language.

The evolutionists are now engaged in much speculation (as is their wont) on the problem of the origin of language. For example, Sir Richard Paget delivered an address some time ago before the British Association for the Advancement of Science, in which he declared, without any "probablies" or "maybe-soes" that "primitive man sang, grunted or roared to express emotion, just as animals do now." Through these efforts to articulate, man's vocal organs began to evolve, until finally he became an expert in expressing his thoughts vocally. Can any one believe that human speech originated in that way while man evolved from the ape or a simian stock? If an ape or several apes in a remote antiquity were able to evolve human speech by such a method, why in the world did not the rest of the apes learn and evolve in the same way? They have not even learned to use human language up to date, even when they come under the instruction of human teachers. And then think of it! certain kinds of parrots are able to use human language, while the apes have never been able to accomplish that simple feat. Why not? Why are the apes such "slow pokes"? If in a remote age some of them were able to evolve human speech without human tutelage, some of them surely ought to do the same today with the advantage of so many university professors as their pedagogues.

Is Arkansas Civilized?

A certain infidel magazine is called *The Debunker*. This name does not strike us as a very refined and dignified title for a magazine. A writer for the said periodical asks, "Is Arkansas civilized?" and then tries to show that its people are not civilized because they enacted, by popular vote, an anti-evolution law. We cannot agree with the infidel critic's verdict. We think that the people of Arkansas are too well civilized to trace their lineage back to apes, monkeys or any other animals. They hold the more exalted view that their primogenitor was a rational human being created in the divine image. You see, it requires a more exalted and refined view of man to believe that he had a divine origin.

Was Charles Smith Persecuted?

Charles Smith, the arch-atheist, went down into Arkansas to try to defeat the enactment of

the anti-evolution law. In the most abusive terms he assailed the doctrine of God, ruthlessly trampled on the religious convictions of the majority of the people, used speech that was declared to be blasphemy by a civil statute of the State, and was arrested and put into jail for his defiance of the law. Now the atheists and some of the Modernists are tearfully holding him up as a martyr, and are raising the pitiful cry of "persecution." We hold the contrary opinion. Mr. Smith openly and knowingly violated a civil statute of the State; therefore he was justly punished. The officer of the law would have been derelict in his duty had he not arrested Mr. Smith. Besides, whatever may be a man's convictions, he has no right to blaspheme. He at least ought to have enough consideration for the feelings of the majority of the people to use decent language.

Another Side of the Issue.

This cry of "persecution" seems to us to be one-sided and inconsistent. None of Mr. Smith's defenders seem to realize that his abusive and blasphemous assaults on the cherished religious beliefs of the people of Arkansas amounted to persecution. With some people it seems that infidels may vituperate and stigmatize Christian people all they please: that is not persecution—it comes under the head of the sacred name of "liberty." But when Christians try to protect themselves and their children against insult and abuse, not by violence, but by due recourse to law, then the exercise of their liberty somehow becomes transformed into that awful thing known as "persecution." Then the lachrymal glands of the atheists and modernists are suddenly let loose and a Johnstown flood pours forth.

* * *

Wayside Gleanings

We are glad to make the announcement that Arthur I. Brown, M.D.,C.M.,F.R.C.S., a well known surgeon on the Pacific Coast, has consented to become a Contributing Editor, to fill the place of Dr. Boddis, who died last month. In 1925 Dr. Brown felt called of God to relinquish a large practice in order to reveal the gross fallacies of the evolutionary theory. It was his intention to give a few months to the work, but so amazing have been the results, and so many have been the calls for his services, that he is now in the fourth year of constant lecturing. His Fellow of the Royal College of Surgeons, Edinburg, is the highest surgical degree in the world. He has studied under men like Sir Arthur Keith, of London, Eng., one of the world's leading anthropologists, and knows the arguments of the evolutionists from first-hand association with them. He is convinced that evolution is the most potent weapon of Satan in these days of widespread apostasy from the Faith, and that this hypothesis undermines and dethrones the Bible, which he believes to be the Infallible Word of God in every part.

Our friend, Dr. John A. Jackson, has been a subscriber ever since and before we took over the CHAMPION, in 1918. When he sent us his last renewal he wrote us these encouraging words: "The CHAMPION is proving a great anchorhold in this age of doubt. In this period of malignant opposition to the 'Holy Book' God is in a marvellous way showing its historic and scientific accuracy, and now prophecy in fulfillment is coming forward as the acid proof of its truthfulness."

Fines amounting to $7,031,109 and jail sentences, in the aggregate 5,631 years, were imposed upon 15,792 defendants convicted under activities of the Federal prohibition bureau in the fiscal year 1928. Other activities show that 5,702,365 gallons of spirits, malt liquors and wines were seized as well as 6,934 automobiles valued at $6,057,132 and eighty-one boats valued at $144,420; also 217,278 fermenters, 16,220 distilleries and 18,980 stills. There were secured, during the year, convictions in 4,738 narcotic cases, with fines of $182,000 imposed and sentences aggregating 8,786 years.

It is a pleasure to print, in this number of the CHAMPION, an article by John Horsch on certain baneful tendencies in modern religious education. Here is one of the greatest perils of our times—the effort to destroy anything like real religion in the minds of the children and youth of our land. Even some of the Modernists, notably Shailer Mathews, are becoming frightened. It is certainly high time for Mr. Horsch and others to warn our people against this insidious and destructive propaganda. Mr. Horsch is the author of a noteworthy book entitled, *Modern Religious Liberalism*, the last edition of which is published by the Bible Institute Corportage Association, 843-845 North Wells Street, Chicago. Price, $1.50. He is also the author of a valuable pamphlet, *The Failure of Modernism*, which may be secured from the same publishers.

Referring to the teaching of evolution the New York Times had this to say: "The modern . . . materialistic philosophy is wrecking

the religious beliefs and morals of the younger generation, and through loss of faith in the Bible and its living God, is undermining obedience to law and respect for the authority of the homes, the churches, and civilized society. Here is the real cause of the increase of atheism, and anarchy, and is the true explanation of Leopold, Loeb, Hickman, and the like."

Every Sunday morning Rev. K. Imai, Japanese pastor at Walnut Grove, California, carries in his five-passenger Ford car as many as twenty-five Japanese children to Sunday School. In this way he has interested thirty Japanese families in the Oriental Mission work of the city. Why not let your "tin lizy" face about and carry people heavenward by bringing them under Bible influences?

It is said of Chief Justice Brewer that he used to sleep with the Constitution of the United States and his Bible in reach. When discussing his habit, he said: "With the Bible open before me I can best interpret the Constitution of my country." The great Bible Class taught by that illustrious Jurist used to be the pride of Washington city. Such men and their work are jewels that would adorn the crown of any country.

This quotation is credited to Huxley, though we are unable to designate its origin: "The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interest of the people are so largely taken into account, in which the duties so much more than the privileges of the rulers are insisted upon as that drawn up for Israel in Deuteronomy and Leviticus.

"No where is the fundamental truth that the welfare of the State in the long run depends upon the righteousness of its citizens so strongly laid down."

Rev. John Richelson, Presbyterian, Buffalo, N. Y., in a series of articles in the *Scribner's Magazine*, figures up the loss of preachers to 41 denominations in 1827 over 1926. He points out that while his own Church had grown 153,681 members in two years, the ministers had fallen off to the number of 46. If the good Doctor should look right closely at some of the Seminaries that are saturated with "Modernism," he could find where 40 out of 70 students entered as candidates for the ministry, had become "agnostic" and given up the ministry. In diagnosing a disease it is best to go to the bottom of the trouble. *Verbum sat sapientis.*

The editor of one of our great denominational weeklies, in a personal letter, says these nice things for the CHAMPION:

"Allow me to express in this connection the high value I place upon the BIBLE CHAMPION. I look upon it as a publication which ought to be on the study table of every Gospel preacher in America. It is continually dealing with the great fundamentals of our faith, and is doing it with skill and ability and scholarship. It never seems to dream of trying to avoid the re-proach among the worldly-minded of these days of bearing the cross of Christ. May God bless you and the BIBLE CHAMPION as you enter upon the service of the year 1929." Thanks!

Bishop Thorne's diocese extends from Fiji on the west to Tahiti in the east and as far north as the Gilbert Islands. Warships, steamers, island schooners and native craft of all kinds from sampans to dugout canoes are utilized as means of transportation by the Anglican Bishop of Polynesia in covering his diocese in this part of Oceania. Bishop Kemp Thorne is perhaps the most popular of the Europeans that come and go in these remote parts. His personality draws to him men in every rank of life from the highest government official to the poorest beach comber and all regard him as a wise counselor and an abiding friend.

Rev. C. Leslie Flenn, secretary of the college work of the National Episcopal council, says: "Religious conditions in the American colleges are more alarming than most people suspect."

The authorities of El Azhar University, Cairo, Egypt, the intellectual center of the Moslem world, have ordered 1,000 copies of the Bible for the use of their students in the study of comparative religion. A generation ago, a Jew, converted to Islam, was the head of El Azhar.

Poland, it is said, has a law prohibiting a Roman Catholic from embracing the Jewish religion.

Dr. Cosmo Gordon Lang was enthroned with solemn ceremony as the new Archbishop of Canterbury, England.

The nearly completed Riverside Baptist Church in New York which is being erected to house the Park Avenue Baptist congregation, to which Dr. Harry Emerson Fosdick ministers, was swept by fire last month. The damage of $1,000,000 is covered by insurance, however, and construction will be resumed as soon as the adjustment is made. John D. Rocke-

feller, Jr., has been one of the chief contributors to the building fund.

The new outlook in missions was emphasized by the recent city-wide missionary conference held in Buffalo, N. Y., Nov. 8-11. Missionary addresses were given in 400 churches by 110 visiting speakers, all of whom were missionaries or missionary leaders. More than thirty-five denominational mass meetings were held. "The purpose of the conference was to initiate in Buffalo a program of education in world missions, world peace and world brotherhood, and to provide for the quickening of our churches in the interest of world evangelism, international peace and the Christian world family idea."

A section of the ridge of Ophel near Jerusalem, where the city of David stood, has been bared by recent excavations and reveals a type of masonry dating back to Hebrew Kings mentioned in the Bible. The cliff of Ophel, which marks the true beginning of the Tyropoeon valley, mentioned by Josephus, lies about 10 feet east of the modern pathway. The old city gate and towers which were found in 1927 stood on a broad ledge below the cliff, and a small section of the old city wall has been discovered this season further south in a similar position. In this section the stones are bonded in a method which is known from other sites to have been characteristic of the period of the Hebrew monarchy. This date is corroborated by the large number of potsherds of this period, several hundred in all, found buried in a deep hole in neighboring rocks.

Dr. W. H. Milton, vice chairman of the national commission on evangelism of the Episcopal Church, announces that a nation-wide movement will soon be launched "to purge colleges and universities of irreligious tendencies, the result of the alarming spread of anti-Christian teachings."

Observations obtained from study on Harvard astronomical photographic plates of several hundred stars astronomers have reached the conclusion that the nucleus of the earth's galaxy of stars, of which the sun is an infinitesimal member, is in the constellation Sagittarius and that the earth is estimated to be about 100,000 light years distant from this center of the universe. The implication of the discovery, Prof. Harlow Shapley explained, is that the milky way is all one great galaxy of stars, shaped like two plates, face to face, with an extensive and massive nucleus which is five kilparsecs in thickness. One kilparsec is approximately 6,200 light years, figuring the travel of light at 186,000 miles a second.

Two important actions were taken at the North China Synod of the Presbyterian Church, at Tsingtao, in October. A resolution was unanimously adopted that the synod appoint an organizing committee with instructions to call a meeting of the Presbyterian General Assembly in November, and the synod also appointed a committee to take steps looking to co-operation between the conservative elements of the several denominations. The aim is to co-operate, in China, on the Bible basis. The disbanding of the denominations is not under consideration. Dr. Hugh White writes us: "A heart-felt longing for such unity has long been evident, and the harmony, enthusiasm, and faith of the delegates to this synod, especially the Chinese, indicate that it is of the Lord. Pray! as a volume of united prayer goes up we may expect the Divine to take the lead."

The Radio School of the Bible of the Moody Bible Institute is putting three new courses on the air (WMBI, 277.6 meters, 1080 kilocycles, and a cleared channel), beginning January 11. Dr. H. Framer Smith may be heard each Friday at 3.00 p. m., topic, "Through the Bible Book by Book." "Outlines of Old Testament History" will be given by Iris Ikeler McCord each Friday at 10.30 a. m. A new course in missions, especially suited to the needs of mission study groups interested in the African field, will be presented by Rev. John R. Riebe, who was for six years a missionary in tropical Africa. The subject will be "Studies of Africa," on the air each Wednesday at 3.00 p. m. The courses will continue until April 12.

Rev. Dr. W. J. Robinson, in the *East Texas Baptist*, in a quite lengthy criticism, has some nice things to say for the CHAMPION. After calling attention to the qualities that may justify the claims made for a really helpful periodical he commends the CHAMPION in these words: "Its large staff of editors are all excellent scholars and eminent in humble Christian service. Such a group of God-fearing, scholarly believers, cannot fail to send out a great magazine every month. In its discussions the spirit of Christ is exemplified in a splendid manner. I know of no current periodical so valuable to intelligent laymen, ministers and others who want the best reasons for believing the Bible is the word of God; and the best answers to that growing number of scoffers who sneeringly challenge the integrity of the Scriptures. Each issue is teeming with evi-

dence that the Bible is trustworthy in the fullest sense of the word."

Baptists in North America have 56,965 church organizations, 50,328 ordained ministers, 50,257 meeting houses, 8,865,134 members, 48,238 Sunday schools with an enrollment of 5,513,266, and church property worth $437,916,300.

Because he felt it out of keeping with the spirit of the Sabbath, President-elect Herbert Hoover canceled a parade and public demonstration during his recent visit to Utah and Nevada.

Catholics in Italy at Milan, in September, under the auspices of the Italian Social Action, set forth its objectives to fight "the errors which liberalism and modernism have spread in Italy; to stimulate all those who have at heart the interests of religion; to fight against the Protestant propaganda in Italy; to take an active part, as soon as the time for it is indicated by Providence, in the work, for the 'reunion of the groups separated from the one true Church;' to make known in the Catholic countries the benefits of religious unity, in order that Italy may not be compromised by apostacy."

Comptroller Robert G. Sproul, of the Berkeley University, reports that the institution lost $4,600 through fictitious checks presented in payment of tuition. So there are others. Perhaps, after all, we get only our share of fictitious checks. But, at that, we feel we get entirely too many checks that are returned to us unpaid!

Howard College, Birmingham, Ala., one of the largest Baptist schools of the South, was in an uproar recently as a special committee appointed by the board of trustees reviewed charges preferred by 21 students of improper conduct on the campus. Among the charge was an allegation that a member of the faculty had asserted that "if all Bibles in the world were piled up and burned, the world would be better off within 100 years." The complainants alleged that Dr. John C. Dawson, president, had failed to give a sympathetic hearing when this and other complaints were made to him.

THE ARENA

Is the Bible Scientifically Correct?

By Frederick Erdman, D.D., Philadelphia, Pennsylvania

ALL through the Bible, there are frequent statements involving a number of the sciences. If these statements are true according to modern science, it proves that the Bible is not only scientifically correct, but that it repeatedly anticipated modern science by 2000 to 3500 years.

1. *The Bible Archeologically and Historically Correct:*

"History lies at the root of all science" (*Carlyle*).

The historical accuracy of the Bible has been confirmed in a multitude of instances whenever any reliable profane records have been found. This has been true, even "in many instances which were formerly, for lack of information, regarded as difficult or suspicious" (*W. J. Beecher*).

"The almost universal inaccuracy and unreliability of the Greek and Arab historians with reference to the kings of Egypt, Assyria and Babylonia is in glaring contrast with the exactness and trustworthiness of the Hebrew Bible" (*R. D. Wilson*). Even as far back as Genesis 14, this accuracy has been confirmed. The names of kings with whom Abraham fought have been found on inscriptions.

In its lists of the names of the kings of Egypt, Babylon, Persia, Damascus, Tyre, Moab, Greece, and Rome, the Bible has proved to be correct in time, order and orthography. If the Old Testament writers were so accurate in spelling the names even of heathen kings, they logically should be trusted in other respects.

Until the comparatively recent archeological discoveries, any child, who believed in the Bible, knew facts about Assyria, Egypt, and Babylon which were not known by the greatest scholars who rejected the Bible. Therefore, historically, the Bible is not only preeminently reliable, but has anticipated many of the latest discoveries of archeology by thousands of years.

2. *The Bible Geographically Correct:*

The many geographical accuracies of the Bible which have been vindicated after centuries of attack should prove the temerity of those who attack the Bible in other departments. The Bible has always been a valuable guide book to the Holy Land, and many books, notably *The Land and the Book* by Thompson, have shown the accuracy of the geographical references, proving that they could only have been written by an eyewitness.

The capture of Mickmash in Palestine in the World War by Major Gilbert, described in *The Romance of the Last Crusade,* was the result of his reading the account of the capture of Mickmash in 1 Samuel 13:14, written 3000 years before.

3. *The Bible is Correct Bacteriologically:*

Quarantine in the Bible: Beginning with the lowest forms of animal life, especially those which affect human life, we see how very practically the Bible has anticipated the latest discoveries of modern science.

Some 3500 years ago, Moses instituted the quarantine for contagious diseases—leprosy, for example—and this is, at the present time, the most important and successful factor in controlling all contagious diseases. In this respect, the Bible was 3500 years ahead of modern "science." Whether human beings can survive being inoculated for every micro-organism discovered, is an open question.

Modern scientific methods of disinfection are very superficial compared with those of Moses. He required even the plaster of a house to be scraped off.

Pure Food Laws: The Mosaic regulations regarding food excluded all the scavenger birds, animals, and fishes which, in hot countries, are a great menace to the health. This anticipates many most recent bacteriological discoveries.

Avoiding Infection: The disposal of dead animals and all refuse matter by immediate burying in the sand as a prevention of disease, is an object lesson to the people in camps, even in the United States. The danger of contact with any sores or discharges or dead bodies; the burning of infected materials; the importance of washing in running water, all anticipated by 3500 years the discoveries of modern bacteriologists.

In view of the filth in the slums of our best cities, it is rather humorous to call the Bible unscientific, since removing filth would prevent disease which, otherwise, no amount of vaccination or inoculation can ever prevent.

"The only successful attempt yet made to connect hygiene with the social order, was made by Moses who interwove its requirements with those of religion."—*Munger.*

Observing the social regulations of Moses is the only possible means of preventing social disease. The attempt of modern science to control social diseases by germicides can only increase sin and disease.

Antisepsis: After the discovery of antiseptics, surgeons used very powerful antisepsis. Then it was observed that powerful antiseptics destroyed not only the infection, but also fresh-forming tissue; therefore they have been using less destructive antiseptics. Alcohol is now recognized as a very excellent general antiseptic. Olive oil is recognized as a very healing substance. Therefore, when the Good Samaritan used oil and wine on the man's wounds, he was using a most sensible and available and up-to-date remedy. According to the *Journal* of the American Medical Association in 1926, surgeons of Prague have abandoned the use of all other antiseptics for sterilizing the hands in favor of denatured alcohol.

Christ's story of the Good Samaritan is recorded by Luke the Physician, who wrote the two longest books in the New Testament. In his many references to disease, there is only one subject which any modern physician could criticise. This is a supernatural fact in view of what is found on such subjects by contemporary writers. The one exception is the subject of demonology, but since it is the demonology taught by Christ, the objectors must settle that with their Lord.

4. *The Bible Physiologically Correct.*

The statement in Lev. 17:11, "The life of the flesh is in the blood," is the most comprehensive and up-to-date physiological generalization that has ever been made. The rate of the flow of the blood through the tissues of the body determines the normal function of every tissue, gland and organ, even of those which manufacture the constituents of the blood. It determines the health and the recovery from disease of every tissue of the body.

All disease, according to eminent pathologists, is co-extensive with malnutrition. The treatment of disease should, therefore, consist primarily in the restoration of the normal rate of the blood flow. This explains all the beneficial results and the many striking cures which have been produced by physical treatment, as well as by any system of physical culture.

Nervous Fatigue: Contrary to the physiological nonsense of some scientists who try to prove that the brain never gets tired, but quite

in harmony with common sense and the facts, is the fact that even the great law-giver, Moses, in Exodus 18:18, had to be advised by his father-in-law, Jethro, to appoint assistants so as not to wear himself out. Otherwise, as it says in the Hebrew, "Fading, thou shalt fade."

Danger of Chill: "As he that taketh away a garment in cold weather, and as vinegar upon soda, so is he that singeth songs to a heavy heart." This proverb of Solomon, Prov. 25:20, contains a scientific law which is being sadly ignored today by many, to the destruction of their health and lives. It means that, just as "singing songs to one who has a heavy heart" creates a very great mental disturbance, and as vinegar upon soda or nitre produces a very great chemical disturbance, so "leaving off a garment in cold weather," produces a very great physiological disturbance.

All horse jockeys and farmers realize that the chief cause of disease among all domestic animals, from the race-horse to the chicken, is sudden cooling of the surface of the body. Lazarus-Barlow, the celebrated pathologist, says even of infectious disease that "chill predisposes the organism to the invasion of micro-organisms." But the discovery of microbes and the many substances in the blood, secreted by many glands (all of which, however, function according to their blood supply, and are therefore usually a secondary consideration) has considerably diverted the attention of the modern scientist from the immediate practical cause of many diseases, which is *cold,* commonly from carelessness in dressing.

The primal curse on woman is still true. Even with modern scientific aids, most mothers in civilized countries, especially if they have been going without sufficient clothes, food, and sleep, will have even a worse time than mothers in any primitive people.

The Biblical allusion to the marrow of the bones as a sign of health is quite up-to-date in view of the latest discoveries of the origin of the blood cells of the body. The warnings against eating "too much honey" agree with the opinion of food experts in regard to too much sugar.

Value of Exercise: "The sleep of the laboring man is sweet whether he eat much or little" (Eccl. 5:12). The physiology involved in this verse is of enormous practical value. Exercise is absolutely essential not only to the health of the body in general, but of the brain in particular. Most modern inventions, from the auto to the movies and radio, have a tendency to dilate the cerebral blood-vessels or to keep people from walking, which is the best method of relieving the pressure of blood in the cerebral vessels. Modern people expect to do everything possible to disturb the cerebral circulation and then expect to sleep properly and escape all the increasing nervous disorders.

In view of the brief popularity of any drug, one of the most remarkable proofs of scientific reliability of the Bible is the fact that none of the Bible writers have anything to say in favor of internal medicine. "A merry heart doeth good like a medicine" would seem to be an exception, but the Hebrew says nothing about medicine, but "maketh good healing." Contrast the wild prescriptions in other literature as old as the Bible.

In regard to physical culture, the Bible is quite up-to-date but gives the highest motives. In the Revised Version of 1 Tim. 4:8 we read: "Bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is and of that which is to come." 1 Cor. 9:25-27, "Every man that striveth for the mastery is temperate in all things: Now they do it to obtain a corruptible crown but we an incorruptible. But I keep under my body and bring it into subjection." These verses include all the benefits of every system of physical culture. "Keeping the body under" would save, if practised, the endless destruction of lives by pleasure-seeking.

Red Cross Health Rules: The German Red Cross published ten Rules of Health in 1925. These most modern scientific rules of health would all, either directly or indirectly, be observed if the foregoing Bible instructions were followed. The bathing prescribed for cleanliness in the Old Testament, the diet, the out-of-door life and exercise involved in each man's having his own "vine and fig tree" would include most of these modern rules. The social diseases would be wiped out, the children would be cared for, all the rules, except those specifically for the teeth, would be observed, if people practiced the Bible rules; and good health would do more for the teeth than tooth-brushes.

5. The Bible is Psychologically Correct.

Janet, the French psychologist, says as a result of all his studies and researches, that the greatest preventive of mental and nervous disorders is keeping a quiet mind. This wonderful modern scientific discovery is 3000 years later than Proverbs 14:30 (R.V.), "A tranquil mind is the life of the flesh."

The Bible is the only safe psychological guide because it teaches that man consists of "body, soul and spirit."

Modern "New Psychology," because it is

based on evolution, ignores or denies the existence of man's spirit. This is pure materialism and destroys the moral sense of anyone who actually believes it. No nation can long endure if its youth are taught that our ideas of morality and our ideas of God are "herd complexes"; and "If the foundations are destroyed, what can the righteous do?"

6. *The Bible is the Only Safe Guide in Philosophy.*

Philosophy is not science, but it is supposed to be based on science. Therefore, unless the philosophy of the Bible is true, the Bible cannot be considered scientific.

Human philosophy consists of an endless succession of absolutely contradictory theories. Even in the first century it was a common saying, "Nothing is so absurd as not to have been said by some philosopher." The pendulum of human wisdom swings from Pantheism to Materialism. The Bible contains the only complete and balanced system of philosophy. The Bible verse, "In Him we live and move and have our being" gives the humblest Christian the highest concept of Pantheism, but the first verse in the Bible also teaches the transcendence of God, "In the beginning God created the heavens and the earth." This same verse, therefore, excludes both pantheism and materialism. Many of the philosophers of the past were materialists and most of the modern, because they accept evolution, are materialists. Materialism, if believed, means atheism, and atheism destroys human responsibility. The Bible, by teaching moral responsibility, alone can save men from the fatalism and folly of Pantheism and Materialism.

Many philosophers were idealists and denied the reality of matter and taught that mind is only entity. The Bible transcends this idea by teaching "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). The Bible contains in every way the loftiest, sanest, and only balanced system of philosophy in the world.

The Bible gives the only possible explanation of the Jew. The greatest philosophers have admitted their inability to explain Jewish history. The Bible outlined Jewish history before the events.

Facts have disproved the theories of most wise men about the Jew, and facts have always confirmed the accuracy of the Bible.

7. *Political Economy of the Bible.*

The practical political economy of the Bible, as found in the Book of Proverbs alone, is infinitely more scientific than all the wild Utopian theories of the wisest men of this world. Plato's attempt to outline a perfect state was based on infanticide, adultery, and other crimes and follies. The latest human attempt to give the greatest freedom to man has produced in Russia the most bloody tyranny the world has known.

The Bible teaches, and the history of nations who have tried at all to practice Christianity has proved that it is not the form of government but the character of the people which makes a nation happy and prosperous. It was the Christian virtues of the pioneers of this country which produced the political economy and resulting prosperity of this country.

Even the form of government of this country is due to the Bible, and, according to the historian, Bancroft, largely through John Calvin. It was the religious beliefs of the pioneers which produced the Constitution; as Joseph Cook said, "The unwritten Constitution produced the written Constitution." If the statesmen and politicians of any nation fail to learn from the Bible that "Righteousness exalteth a nation," the proudest empires go down in ruin.

As to the relation of capital and labor, the Bible makes kindness and generosity to the poor and unfortunate the test of one's religion and predicts punishment in the next world, if not in this, for those who oppress the poor and the working man, but it also says, "He also that is slothful in his work is brother to him that is a great waster" (Prov. 18:19). That is, that the union man who tries to hold back production is as destructive to the wealth of the nation as the spendthrift.

The Book of Proverbs states in the greatest possible variety of ways that prosperity and success in any line of enterprise involves hard, continuous work, whereas "all socialistic schemes now being put forward possess this fatal defect: that they would spread among the people the belief that they could, with comparative impunity, disregard prudence, self-denial and the other most essential virtues" (*H. Faucet, Standard Dictionary*).

The Book of Proverbs, if practiced, would save all the mad extravagance and folly which the accumulation of wealth always causes. It would save the social corruption which has destroyed most nations of the past and is undermining the health of our own Christian nation. The poverty of the people of India and China is directly due to their religious belief and practices.

If men believed that suffering, poverty and

disease are the result of sin, demagogues would have no chance to make people believe that a form of government or capital is to blame for all the troubles of mankind. There would be no French Revolution, no Russian situation, no political troubles, if people practiced even the Book of Proverbs. If the knowledge of how to escape all pitfalls of ignorance, folly, immorality and atheism which destroy the characters and lives of men prematurely deserves to come under the Department of Science, then the Bible is the most scientific book the world has ever had. Without this science of life, any nation and all its science goes to destruction.

8. *The Pedagogics of the Bible.*

The Pedagogics of the Bible are the only safe guide to save people from going to all the extremes and fads with which scientific people experiment on children, and therefore with the future of nations. American educators know that it is impossible to have the discipline in our schools which obtains in English schools, because, as a rule, Englishmen believe that "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Prov. 22:15).

Abuse of corporal punishment is no excuse for the greater folly of no punishment. Corporal punishment is carefully safeguarded in the Bible. In 1 Thes. 2:11, we are told that a father is supposed to "exhort, comfort, and charge" his children. In Col. 3:2 we read, "Fathers, provoke not your children to anger, lest they be discouraged."

The unrestrained lawlessness of American children is the necessary precursor of lawlessness in adults. In England murder is relatively rare because crime is punished. In America twelve thousand are murdered every year, because crime is not punished.

In the Bible, the pedagogical principal of repetition, "line upon line, here a little, there a little," is emphasized. The people were commanded to teach religious truths as follows: "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up" (Deut. 6:7). In modern scientific America, Protestant Sunday School children get about twenty hours of instruction in the Bible in a year. What can one expect?

9. *The Bible Scientific from a Legal Standpoint.*

The laws of Moses are the basis of the legal codes of all enlightened nations. The Ten Commandments of Moses are the most complete and fundamental, and, therefore, scientific statement of all legal relations between man and man, as well as between man and God.

"The Ten Commandments represent to us, both in fact and idea, the granite foundation, the immovable mountain upon which the world is built up."—*Stanley, "Thoughts."*

Some may think that the first two Commandments are somewhat out-of-date; the most popular modern clegrymen constantly boast that their God "is not the God of the Old Testament," and therefore also, not the God of Christ. We therefore see that there is a universal tendency for men to have "other gods."

Thirteen hundred years before the Magna Charta, the Jewish Sanhedrin protected accused persons from injustice. In trial involving capital punishment, no hearsay evidence was taken. The guilty party could not be sentenced until the day after the trial. The members of the Sanhedrin voted in succession, the youngest first, not to be influenced by the elders. The whole Sanhedrin had to fast a whole day before carrying out an adverse verdict.

The Ten Commandments are the most concise summary of all the laws which make life possible in any civilized community. Americans owe their freedom and their ideas of liberty to the Bible. The inscription on the Liberty Bell, "proclaiming liberty throughout all the lands to all the inhabitants thereof" is from a verse in the Bible. In lands without the Bible, attempts to attain human liberty have produced only the chaos of a French Revolution and Russian Bolshevism.

The so-called "collapse of civilization" in the United States because we lead the world in murders and divorces is no argument against the legal value of the Bible, because the Bible all through denounces the failure to punish wrongdoing and gives this as the reason for the destruction of all nations in the past, including even the chosen people. The increase in crime in the United States has been also simultaneous with the rejection even by many church leaders of the Bible as the absolute rule of faith and practice.

10. *The Bible Biographically Correct.*

The Bible contains the most reliable biographies. It tells the worst things even about some of its best characters. Biographers usually try to present their heroes in the best possible light. Many modern biographers have tried to present their heroes in the worst possible light, either to appeal to a depraved public for financial gain, or because they love to speak evil of dignities. The Bible does neither, and

exposes sin to warn all future generations against its temporal and eternal consequences and to prove the grace of God to repentent sinners.

11. *Astronomy of the Bible.*

The Bible urges the study of Astronomy. We are often exhorted to "consider the heavens"; but if the study of the ever-widening wonders of astronomy gets one no further than greater knowledge of mathematics or optics; if one cannot say, "The heavens declare the glory of God and the firmament showeth his handiwork"; that man's study of astronomy has been a failure. Even in the use of the proverbial expression, "as numberless as the stars," the Bible is confirmed by modern science.

The Bible is Scientifically Correct as to the Position of the Earth in Space: In the oldest book in the Bible we read, "He hangeth the earth upon nothing" (Job 26:7). The verse expresses most beautifully in language intelligible to all for all time, the position of the world in the universe. The inspired writer evidently had knowledge not possessed by the authors of the wild and grotesque cosmologies of other people.

As to the lack of scientific terminology or detail, suppose any Bible writer had employed any terms of the Ptolemaic or Einstein theories! It would have been unintelligible to past generations or foolish or behind the times and unscientific to future generations.

Before discussing any astronomical miracles of the Old Testament, it is important to know just what the text says. For example, the moving backward of the shadow on the dial of King Ahaz (2 Kings 20:11), was said to be a local phenomenon, which did not involve the reversing of the whole sidereal universe. In 2 Chronicles 32:31, it says the ambassadors were sent "to enquire of the wonder that was *done in the land.*"

Similarly, the account of the sun and moon standing still is definitely said to have been quoted from the poetical book of Jashur, and it is possible that these statements should be taken with the same allowance for poetical license as the verse in Psalms 114:6, "The mountains skipped like rams, and the little hills like lambs."

Certainly the statement that this was the only time in all history, past or future, when "the Lord listened to the voice of man" is quite contrary to the experience of Abraham, Moses and many others. Therefore, the poetic hyperbole and the quotation from the poetical book of Jashur must extend through this verse of Joshua 10:14.

NOTE— Concluded in March Issue.

That Nordic-Like Cro-Magnon Man

By Dudley Joseph Whitney, B.S., Exeter, California

THE monthly periodical, *Evolution,* whose publishers have announced the object of convincing the public of the alleged truth of evolution, continues to illustrate the fallacy of evolution and the truth of the Genesis account.

The last illustration of this is by the presentation of pictures of a series of alleged heads of prehistoric men as reconstructed by the famous American Museum of Natural History in New York. Four heads are given: The alleged Java ape man, Pithecanthropus; Piltdown man, Eoanthropus: Neanderthal man, and Cro-Magnon man, who is alleged to have lived in western Europe anywhere from 15,000 to 50,000 years ago.

As to the first three I will not comment: they have been discussed fully enough by George Barry O'Toole in *The Case Against Evolution,* and by others. The head which deserves the greatest admiration is the head of the adult Cro-Magnon man. Since the skull from which the restoration was made was in almost perfect condition and the skeleton as a whole was complete and in fine condition, the restoration ought to be reasonably accurate. We can give the Museum authorities the credit to suppose that it was.

The striking feature of it is that the head is plainly the head of the same kind of a man as those now inhabitating western Europe; it is the head of a Nordic! It is not the head of a negro, nor a Finlander, nor a Mongolian but, we would almost say, a modern American, provided such a thing were possible. That is, he is just our kind of a man, only a particularly fine specimen!

Common sense indicates that such a man, living just where men of the same apparent race lived later, was doubtless the ancestor of early Aryan inhabitants of western Europe. What other conclusion can a man reasonably reach? And since the early Aryans left western Asia only a few thousand years ago, it indicates that the alleged Cro-Magnons did not live many thousands of years ago, but only a few thousand years ago. Thanks to the Editors of *Evolution* for showing us this.

The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

"And God saw the light, that it was good: and God divided the light from the darkness" (Gen. 1:4).

WE HAVE already, in our third article, treated the division between light and darkness as the result—even as at present—of the rotation of the earth on its axis, rather than—as some have supposed—as due to any theoretical cosmical light whatever.

And in our first article we said: "The solar rays would begin their dominion over the various parts of the Solar System, including the earth, on 'the first day,' even though the orb of the sun would have been invisible to man had he been there with eyes to see."

We well remember our surprise (not to mention our incredulity) when, in our High School days, we were told by the Principal of the school that if there were no eyes to see, there would be no light; (also that if there were no ears to hear there would be no sound).

But Science corroborates that testimony, and hard though it is to realize, yet we must accept it as a known fact.

"Light is the means of sight, although itself invisible," says Edward P. Jackson, A.M., in *The Earth in Space, a Manual of Astronomical Geography*, p. 21.

The invisible rays of the sun have a certain direct effect upon the mechanism of the eye of man and beast which enables them to see objects.

Jackson continues: "We often speak of 'seeing light'; but it is not light that we see, but the various *objects* which send light to our eyes.

"Light is not a substance; it is only a *means* which, by affecting our eyes, enables us to see substances. If there were no substance in view, we should be surrounded by darkness, even though the space around us were filled with rays of light."

Conversely, if there were no eyes to see the various objects, we would be surrounded by darkness, because the solar rays could not avail as the means of sight, either directly, or by reflection from the objects, without the prepared mechanism of the eye to receive their impression.

Adaptability again!

In Psa. 74:16 we read: ". . . thou hast prepared the light and the sun."

We have already seen that the "firmament" —the "expansion"—of "the second day" was necessary in preparing the way for the solar rays to be the means of sight when there should be eyes to see; together with the oxygenation of the air during "the third day" so that the sun itself could appear as a brilliant orb on "the fourth day," in readiness to enable the marine animals of "the fifth day" and the land animals and man of "the sixth day," possessing eyes—perhaps the greatest physical wonder of the body—prepared to receive the mysterious impressions of its rays, thus making the glories of God's universe visible to the organic beings of His Creation.

"God saw the light" on "the first day." "He that formed the eye, shall he not see" (Psa. 94: 9)? "The darkness and the light are all alike to thee," said David, by the Spirit (Psa. 139:12). "And God saw the light, that it was good."

Neither tongue nor pen can set forth the "good"-ness of light in its unnumbered and indispensable "benefits" which we are so prone to "forget." We cannot even attempt it here.

From what we have thus far set forth, it appears that the invisible rays of the sun began their dominion over all parts of the Solar System, and hence over the earth, which, as we have seen, was under water, on "the evening" of "the first day."

The nature of this dominion was, in our opinion, electro-magnetic; hence, water, being a special conductor of electricity, would offer no obstacle to the full action of those rays or to their influence in causing—at least in part—the axial rotation of the earth;—all this, of course, under the direct control of the Creator.

Mr. Mitchell, in his *Cosmogony*, sets forth a theory of the cause of rotation which we have never seen advanced by any other writer, but which, from the electro-magnetic standpoint seems decidedly reasonable—at least to our mind. Of this, more later.

There was probably no rotation of the earth before it was completely formed; the foundation having been first laid, as we have shown in our second article. But simultaneous rotation of the earth and of all other interrelated parts of the Solar System (this simultaneous motion having been demonstrated as a scientific necessity, in our third article), as also simultaneous orbital revolution, began at 6 p. m. (being just before the autumnal equinox), at the primary meridian, on "the evening" of "the first day," as astronomically proven, both

by new moons and autumnal equinoxes, as before-claimed.

Webster, under "Ray" quotes Olmstead as follows: "1. A line of light, or the right line supposed to be described by a particle of light. A collection of parallel rays constitutes a beam; a collection of diverging rays, a *pencil*."

Webster then proceeds to quote Silliman as follows: "The mixed solar beam [*i.e.* "a collection of parallel rays"] contains, 1st, *calorific rays*, producing heat and expansion, but not vision and color; 2nd, *colorific rays*, producing vision and color, but not heat nor expansion; 3rd, *chemical rays*, producing certain effects on the composition of bodies, but neither heat, expansion, vision, or color; 4th, a power producing magnetism, but whether a distinct or associated power, is not determined. It seems to be associated with the *violet*, more than with the other rays" (italics quoted).

Who can fail to see in the above quotation from Silliman the force, from the scientific standpoint, of the statement in Psa. 74.16, ". . . thou hast *prepared* the light"?

May the digression be pardoned if we stop here to say that while copying the above statements from Silliman we were again profoundly impressed with the amazing foolishness of the Nebular Hypothesis, with its supposition of the sun having evolved itself from nebulous matter! Whence all this complexity of the "make-up" of the sun, with its manifold powers, showing particular designs for particular purposes, which designs could be possible only to an all-intelligent and all-comprehensive Personality? No advocate of that Hypothesis can tell us! Who or What was wise enough and mighty enough to have *involved in the nebula* what could not possibly have *evolved from it* without that prior involvement?

No advocate of that Hypothesis can tell us! They do not even attempt to tell us, knowing only too well that they know nothing about it.

As to the "beginning"—the origin of all things—they do not even profess to know.

Well, there is One who claims—and rightfully—to know *all* about it, and He has revealed all that He has seen fit to reveal through the medium of the Scriptures. So back we come to the Bible as a seeker for all the light which we may have the ability to receive therefrom, aided by the light which God has given to other reverent seekers in the same field.

Mr. Mitchell, in his *Cosmogony* (published in 1881, as we have before said), pages 183,184, says:

To our mind, the evidence is altogether in favor of the theory that the sun's atmosphere is electricity and its light electric light; and the fact that the atmospheres of bodies are composed of the same chemical properties as those forming the bodies themselves, would seem to argue that the sun itself is a great electric battery, organized for the special purpose of preserving the relations and perpetuating the motions of the bodies in the solar system.

It is well known that electricity is in itself dark and cold, which fact leaves us to infer that such also is the temperature and condition of the sun, and that light and heat are the effect of its electric rays passing through the atmosphere, whose friction sets on fire the oxygen it contains.

That the rays of the sun are cold before striking our atmosphere would seem to prove them also to be dark. That they are cold would seem to be a fact inferred from that other fact, that the higher you ascend toward the sun the lower the temperature falls, and his rays correspondingly lessen their brilliancy.

Aeronauts have in summer, and directly toward the meridian sun, ascended so high that they were nearly frozen.

On page 208 he says:

If the sun, down to its center, is not a vast body of electricity, its surface is certainly thus composed. This, in magnetic relation, makes it positive to all the planets and satellites in the solar system.

The sun, pouring its perpetual rays on these, renders them also positives, and as two positives resist each other, the centrifugal force results, compelling all the planets to preserve their respective distances from the sun and each other; and as the planets form a balance of attractive force around the sun, it is itself held by their reciprocal attraction within the common center.

It is a law of magnetized bodies that while positives resist, negatives and positives attract each other, inclining them to come together.

Now as one half of each planet always faces from the sun, this half is always dark and cold, and this constitutes them negatives, giving the attractive power toward the sun, or centripetal.

The faces of the planets toward and from the sun being equal gives us a view of the astronomical law that upholds the universe, and shows why the planets do not fly off at a tangent or consolidate with the sun, and also why the sun is held in the common center.

Here we have suspension, attraction, and repulsion, all by electricity.

At this point it seems well to speak of Mr. Mitchell's special theory as to the cause of axial rotation—or, rather, of its continuance after the original impulse had been imparted by the Creator.

On pages 359-361 he says:

The sun from whence proceed the rays which produce light and heat equally from its entire surface, can have no other gravity than that which holds itself together.

Though its entire surface may be a body of electricity (and probably is), yet this does not give it polarity, without which it is not a magnet, to be which it must have attraction as well as repulsion.

So far, therefore, as gravity is concerned, the sun is only a positive, and continually repels all the

planets in the solar system; and were there not attractive forces in the planets themselves which impel them toward the sun, they would be thrown, by its superior power of repulsion, beyond its influence, and our solar system would cease to exist.

But the planets have the endowment of inductive magnets. . . The magnetic pole of each planet draws the sun toward itself, and forms a balance of power around the central orb and holds it in its place—the sun being always and uniformly positive. . . Upon the theory of the negative and positive poles of a planet we can also understand the continuance of its motion on its axis, and its annual revolution after having been set in motion, which motion we hold could only have originated in a living being possessed of mind.

For instance, as the earth turns on its axis, one extremity of its dark side is being continually lighted and heated, while the other extremity is becoming cold and dark—the one negative and the other positive—which forces being exactly equal, perpetuate its motion.

For example, that part of the earth which the sunlight is leaving is the strongest positive, because it has faced the sun all day; while that upon which the sun is rising is the strongest negative, because it has been deprived of the sun's rays all night; and as the strongest positive and the strongest negative have the greatest affinity or inclination for each other, they therefore impel these extreme sections to chase each other, and hence to keep the earth whirling on its axis.

Of course, what is true of the earth is true of every other planet in the solar system.

From these facts we draw the conclusion that it is the light, heat and magnetism of the sun which makes magnets of the planet, and as these are essential to planetary motion, both diurnal and annual, therefore the whole system was made simultaneously, and as perfect as it is now—the organization producing the susceptibility of planetary motion, and not, as Proctor says, the motions producing the organization.

In harmony with Mr. Mitchell's view that "the rays of the sun are cold before striking our atmosphere," we find "the contention of Hugo Gernsback in the New York *Tribune*," according to a local paper of July 31, 1926.

The editor states his views as follows:

There is also a popular misconception that we receive heat rays from the sun.

No such thing happens. It has been definitely proved that between the sun and the earth there is no appreciable atmosphere.

The two bodies, along with the rest of the universe, are in a pretty good vacuum.

Now we know that heat rays cannot be transmitted through a vacuum, otherwise we would not have the principle of the thermos bottle. No heat can be sent across a vacuum.

The sun, however, does send us electro-magnetic waves, and we do receive light from the sun, but no heat is actually received until the light rays strike the earth's atmosphere, where, by impact the light rays undergo a certain change, with a result that makes itself perceptible as heat.

He goes on to say:

Another phenomenon takes place at the same time and that is the retention of heat by the asmosphere, which acts as a storage reservoir for the heat thus generated.

An aviator going up to about seven miles above the surface of the earth must be wrapped in furs and must take heat along with him if he does not wish to freeze, even on the hottest summer day, although only seven miles above the surface of the earth.

The sun is still shining there and the rays are still striking the airplane but there is no heat, because the atmosphere is so thin and attenuated there that no heat can be stored by the sun's light rays.

This writer, while making heat dependent upon the rays striking our atmosphere, seems to imply that the light is independent of our atmosphere, by his statement that "we do receive light from the sun, but no heat is actually received until the light rays strike the earth's atmosphere."

It may be that he was misunderstood and misinterpreted; for surely he must have known that light also is dependent on the friction which contact of the light rays with the oxygen of the atmosphere produces.

He speaks of the sun as still shining seven miles above the earth, but does not mention the fact that its brightness would be greatly lessened at that height.

Mr. Mitchell says (*Cosmogony*, p. 184):

Aeronauts have also discovered, at their greatest heights, that the luminous halo of the sun had so perceptibly diminished that they experienced not much more difficulty in gazing at it with the naked eye than in looking at the full moon from the earth.

What is true of heat must also be true of light, as the rays in both cases must strike our atmosphere before they can be "received" either as light or heat.

Mr. Mitchell, in the same work, pages 194, 195, says: "The arguments which prove heat to be matter also prove light to be such."

He had preceded this statement with most interesting proofs that the so-called "imponderable agents" are themselves "ponderable," saying:

The reason why the supposed imponderable agents have not been found to have appreciable weight consists in the fact that all the attempts to detect it have been made on the surface of the earth; whereas, if we would find the specific gravity of any substance, the scale must be placed above the locality in which it exists in equilibrium of density and temperature.

We cannot give space to his illustrations.

He goes on to say:

If light were an abstract immateriality it could exist in an atmospheric vacuum, but a thousand experiments have demonstrated that it will not so exist.

Light therefore is composed of particles of matter in a state of fusion.

That is, when the invisible rays of light strike

our atmosphere they come in contact with particles of matter, especially oxygen, causing friction and fusion, hence light.

On page 408 of his *Conflict of the Nineteenth Century*, he says:

Light is an effect of friction in the process of decomposition, setting on fire the oxygen all combustible substances contain.

Make a vacuum of our atmosphere, or simply take the oxygen out of it—which is only twenty-seven parts of it to seventy-three of nitrogen in one hundred, the latter of which quenches all light—and instantly our planet would be enveloped in total darkness, every ray from the sun, moon or stars would be quenched before reaching a human eye, and therefore upon the surface of the earth not a heavenly body could be seen.

On page 207 of *Cosmogony* he says:

To be convinced that electricity is composed of solid particles of matter, it is only necessary to have a proper view of the construction of the galvanic battery.

We cannot produce here his description of said battery, or the force of his arguments.

In confirmation of this we have Prof. Price's statement in his article in the BIBLE CHAMPION for June, 1921, page 245:

Our advancing knowledge of electro-magnetic phenomenon and of radio-activity is driving us back to the modified form of the corpuscular theory of light.

The late Professor Simon Newcomb, in his *Astronomy for Everybody* (1903) p. 286, refers to

the impulsion of light, and to the pressure exerted by light, which was pointed out thirty years ago, but seems to have been very generally overlooked, by astronomers at least. This principle, he adds, was deduced by Maxwell from the electro-magnetic theory of light.

On pages 287,288, he says:

On Maxwell's theory, the explanation of a comet's tail is simple in the extreme. Being in the vacuum of celestial space* the matter of the comet evaporates. On the side next to the sun, and, there being no pressure to hinder its expansion, it begins by flying off in all directions, especially toward the sun. It condenses into very minute particles, which are acted upon by the sun's rays and thus thrown in the direction away from the sun.

That the tail of the comet was produced by a repulsion like this has been evident ever since observations were made, but not until Maxwell's law was understood could any explanation be given of the seeming repulsion of the matter of the tail by the sun.

This "repulsion" is, of course, according to Maxwell, electro-magnetic; and this is in direct line with the teachings not only of Mr. Mitchell, but of Mr. Hicks and Mr. Noyes, from whose writings quotations must be deferred to our next article.

In Mr. Mitchell's *Cosmogony*, pages 200,201, he gives certain extracts from *Chambers' Journal* (date not stated), part of which we quote here:

Among the papers read before the Royal Society was one by Mr. W. Crookes, F.R.S., which treats of the action of heat on gravitating masses, and in its details of highly refined and accurate experiments, demonstrating that substances are repelled by heat and attracted by cold. The experiments were made with a balance formed of a beam of straw,with a pith-ball at each end. A lighter balance could hardly be devised.

It was tried in common air and in a vaccum; and from its behavior certain conclusions were drawn.

A similar series of experiments were made with a cross-beam bearing two brass balls, and with corroborative results.

It is therefore clear that density and temperature play an important part in the production of the phenomenon; and if so, what then?

Why, that the answer connects itself with one of the grandest problems of science, that nature offers evidence of the repulsive action of heat and the attractive action of cold, and that, too, on the grandest scale.

By the radiation of heat from the sun may be explained the phenomena of comets and the shape and changes of nebulæ, and as Mr. Crookes remarks: To compare small things with great, to argue from pieces of straw up to heavenly bodies, it is not improbable that the attraction now shown to exist between a warm and a cold body will equally prevail when for the temperature of melting ice is substituted the cold of space;* for a pith-ball a celestial sphere, and for an artificial vacuum, a stellar void.

In the radiant molecular energy of cosmical masses may at last be found that agent, acting constantly according to certain laws, which Newton held to be the cause of gravity. From this it will be seen that Mr. Crookes has started an investigation which in its results may explain the theory of the universe.

Mr. Mitchell adds: "So says the editor, but we published this theory more than twenty years ago."

*Note this expression by Newcomb, "the vacuum of celestial space," in harmony with Einstein who, according to Gruber, "takes no account of any such hypothetical medium [as 'the ether'] either for transmission of light, etc., or for a something fixed from which to measure motion of ponderable matter" (*The Einstein Theory*, p: 25).

See Gruber's entire second chapter as to the hypothetical ether. See also Professor Price's *Q. E. D.*, page 36 et seq., as also his article referred to above, in the June, 1921, CHAMPION.

*That sidereal space is cold is shown by Prof. Edwin F. Frost of the Yerkes Observatory, who, in an A. P. despatch of November 8, is reported as saying, with regard to the Leonid group of meteors, through the center of the orbit of which the earth passes on November 15 of the present year: "The meteors speed through interplanetary space at a temperature of 400 degrees below zero.

"When they enter the atmosphere of the earth, the friction heats them to a glow, and they usually burn up before they strike the ground."

Chambers' Encyclopædia for 1897 says of William Crookes (later, Sir William Crookes):

A great physicist and chemist, born in London in 1832 . . . his method of producing extreme vacua gave a great impulse to incandescent lighting. His original researches in chemistry and physics led to the discovery of the metal thallium in 1861 . . . and of important discoveries in nebular physics and radiant matter, besides the invention of the Radiometer (q. v.) . . .

Under "Radiometer" we find:

An instrument consisting of four horizontal arms of very fine glass, carefully poised so as to revolve easily on a point; the tips of the arms having pith discs blackened on one side. The whole is contained in a glass vessel almost but not quite exhausted of air. When exposed to light or heat the arms move round, more or less swiftly according to the strength of the rays. The blackened sides of the vanes are warmer: the molecules of air striking these sides are more heated by the vanes; they rebound after impact with greater velocity; the vanes are driven back by a greater recoil on the blackened sides. The radiometer was invented in 1873-76 by Crookes (q. v.).

We read some years ago—in what publication we do not remember—that Crookes' Radiometer is sometimes exhibited in opticians' windows to show the effect of the solar rays in causing rotation. And it was stated that the instrument inside of the glass case rotates regularly when the sun shines upon it; but that the mere interposition of a hand between it and the sun causes an immediate slowing down of its motion; and at the removal of the hand, its regular motion is resumed.

We are not claiming that the axial rotation of the earth was caused merely by the sun's rays. But it seems likely to us that it had some part in that cause, the First Cause, of course, being the will and power of the Creator.

We are supposing the earth to have been stationary until completed, and that when, at God's fiat, the solar rays or beams of light fell upon it, electro-magnetic motion was communicated thereto in just such amount of pressure, or force, as produced, or helped to produce God's ordained rate of speed of axial rotation; the particular form of its orbit* being determined by the special amount of the projectile force and the special orbital velocity, which could only have been communicated by "the impulse of the Almighty arm," as Newton declared.

"The beginning," being at the time of the autumnal equinox (which occurred in the first week), an entire hemisphere of the earth was directly under the sun; which latter was also, at the time of Creation, at its perigee (nearest the earth), equivalent to the earth's perihelion (nearest the sun); hence the rays would be "perpendicularly" imposed upon the earth, exerting, in harmony with what Maxwell taught, and as expressed by Newcomb, "a pressure upon the surface of" the same, the earth being "an opaque object."

This pressure would seem to have had a direct influence, at least in some measure, in the imparting of motion to all the planets. It would seem to be connected if not identical with "the impulsion of light"; all under the direct control of Him whose mighty arm "whirled the earth and the world" (Psa. 90:2), according to the literal translation, as shown in our third article.

In the 104th Psalm, which deals so largely with the works of Creation, we find this reference to Jehovah in the third verse:

Who layeth the beams of his chambers in the waters.

The Hebrew for "beams" is (No. 7136) qarah, *kaw-raw;* a prim. root; to *light upon* (chiefly by accident); caus. to *bring about;* spec. to *impose* timbers (for roof or floor):— . . .

The Hebrew for "chambers" is (No. 5944) Aliyah, *al-ee-yaw;* fem. from 5927; something *lofty, i.e.* a *stairway;* also a *second-story* room (or even one on the roof); fig. the *sky;*—ascent, (upper) chamber, going up, loft, parlour.

We find in the thirteenth verse of this same Psalm the statement: "He watereth the hills from his chambers" (same Hebrew as above).

And "the beams of his chambers"—His "lofty" places, "the sky"—He "layeth in the waters"—"the deep" which covered the earth "as with a garment" (verse 6).

It seems to us that here is a hint in this third verse of the electric rays of the sun "lighting upon" the earth, "bringing about" its motion, and that the "chambers" were the atmospheric strata of the lower heaven—the "firmament," concerning which wonderful things are now being discovered.

The original Hebrew in Amos 9;6 throws additional light on this question.

We read: "It is he that buildeth his stories in the heaven, and hath founded his troop in the earth."

We had often wondered what could be meant by "his troop," or by the marginal alternative of "bundle," until we looked up the word in Strong's Lexicon.

He gives (No. 92) "'aguddâh, *ag-ood-daw*; fem. pass. part. of an unused root (mean. to *bind*); a *band, bundle, knot,* or *arch*:—bundle, burden, troop."

*See Adam Clarke's *Commentary* on Hebrews, at the end of the 11th chapter, for a beautiful description of the wonderful phenomena of planetary movement in elliptical orbits, deduced from Sir Isaac Newton's *Pricipia.*

No wonder that the great Kepler exclaimed: "The undevout astronomer is mad!"

The word "arch" seems to be the only one (except, perhaps, bind in the root-sense of "to bind" by the "arch" or "vault") which can give sense in this connection.

And so the revisors seemed to think, for they used the word "vault," as also does Leeser, though he has "over the earth" instead of "upon the earth" as in the R. V. Leeser's translation fits the case better than that of the R. V.

The Hebrew word for stories (No. 4609) means "*elevation, i.e.* the act (lit. a *journey* to a high place, fig. a *thought* arising), or (concr.) the condition (lit. a *step* or *grade-mark*, fig. a *superiority* of station): . . . things that come up, (high) degree, . . . go up, stair, step, story."

From all this, comparing text with text, we are impressed with the thought that "there are more things"—conditions, invisible creations—within the realm of nature, both "in heaven and earth, than are dreamed of in (y)our philosophy."

As an illustration of the possibilities in this direction we call attention to the fact stated in a syndicate article by Rene Bache published in a local paper, August 19, 1925.

We quote, in part, therefrom:

> Recently there has been discovered, very high up, something altogether extraordinary.
>
> It is the so-called Heavyside layer, named after its discoverer, which reflects radio waves, causing the latter to travel around the earth instead of going off into space.
>
> The government Bureau of Standards describes it as "an atmospheric shield that acts exactly as would a hollow copper ball enveloping the earth." It is supposed to be about thirteen* miles up.
>
> Nobody knows what is the nature of this mysterious "shield," though it may be a highly electrified layer in the upper atmosphere.
>
> At all events, but for the help it gives in reflecting "wireless" waves downward, we could have no radio.

Who can conjecture as to how many such layers there may be in the atmospheric heaven which are still undreamed of?

In a despatch from London, dated October 25, we read that "a young scientist in West Hartlepool has given the scientific world something to discuss by declaring he has made a discovery enabling him to overcome the law of gravity.

"Newspaper accounts of a demonstration of his method say that this takes the form of a mysterious new metal and that a plate of it floats in the air when placed above a plate of similar material lying on the floor. Tate declined to say how he achieved his results. He said that he hoped to demonstrate the discovery* soon in the presence of leading scientists."

Surely it seems highly probable that the mysterious "shield" referred to above is "a highly electrified layer in the upper atmosphere," for electricity is now declared by scientists to be "everything"; a fact demonstrated by Mr. Mitchell in his *Cosmogony* nearly fifty years ago, and possibly more than that, in earlier works which we have not seen.

And when it comes to a demonstration showing that a plate of metal can be made to float in the air above a plate of similar material lying on the floor, we are given a clue to another possible explanation of the use of the word "beams" in Psa. 104:3; the same Hebrew word, "qârah," as is used for "beams" in Neh. 2:2; 3:3,6.

If the word "beams" refers to the foundation of the earth—the great double—pyramid magnet of our hypothesis, as described in our second article, which foundation was laid in the midst of the waters, as shown in the same Psalm, verses 5,6, then what is to hinder the power of that foundation, through its electro-magnetic force, to uphold not only such a "shield" as described above, but also any kind of electrified matter in a greatly condensed state—invisible to us, but visible to God in like manner as the plate of metal floats in the air, according to Tate's discovery?

Perhaps the day is at hand when Job 37:18 will not be scoffed at, as at present.

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*An editorial in the Springfield (Mass.) Union of the same dates refers to the discovery, and says: "It appears that there is an ionized roof or ceiling about 100 miles above the surface of the earth." We do not know which statement is in error. The editor gives the number of miles as 100, in two places in his editorial.

*After we had written the above on November 1 (the original of this article) we read a newspaper report, dated November 2, of a like discovery on the part of Dr. Sergius T. Grace, vice-president of the Bell Telephone Laboratories, Inc., New York, who, "in a demonstration in Atlanta, Ga., overcame gravity by placing one piece of super-magnetized cobalt steel over another piece of steel, causing it to remain suspended in the air."

And a short time after we had written the above note, we came across a clipping from the Springfield *Union* of January 6, 1922, which we had entirely forgotten. It tells of the discovery of the Odic-Activity Ray by Prof. Edgar L. Hollingshead, of Pasadena, California, which "changes the weight of metals, makes stones transparent, disintegrates matter," and that "without explosion, vanishing without ash, smoke or residue"; "overcomes gravity," and, as another clipping from a local paper, found at the same time, dated May 12, 1923, says of it: "Focused on object will make it float in air." All these scientific discoveries of the mighty forces involved in electricity should lead men to begin to realize the possibility of instantaneous work on the part of the Creator, whether it be in creating, transforming or disintegrating, according to His will.

We read: "Hast thou with him [*i.e.* with God] spread out the sky, which is strong, and as a molten looking-glass?"

May it not be that "the beams of his chambers" are the same as "the pillars of heaven" (Job 26:11)? and that they were laid "in the waters," even in the great magnet—the earth's foundation?

As to the two suggestions we have made as to the interpretation of Psa. 104:3, it really seems as if they were harmonious, rather than contradictory.

The only question would be, whether the great magnet which, in our second article we referred to as likely to have gathered to itself, by reason of its gravity or magnetic power, the matter of the various strata in the formation of the earth around the central foundation, had been endowed by God with its magnetic properties before light reached it, or was lacking that endowment till God caused light to fall upon the earth, thus charging that foundation with its electro-magnetic properties and producing rotary motion.

Either was possible to God, who could have formed the earth around its quiescent center had He chosen so to do.

According to the view of Dr. Henry S. Washington and Dr. L. H. Adams of the Geophysical Laboratory of the Carnegie Institution of Washington, as set forth by J. Herbert Duckworth in a most interesting article published in the Springfield (Mass.) *Sunday Union and Republican* of August 8, 1926,

> the earth has a metallic core of iron, or nickle-iron, the diameter of this core being about one-half that of the earth; or, as expressed elsewhere in the article, the heart of the earth is solid steel, or something very like it.

If "the foundation of the earth" occupied one-half of the bulk of the globe, what can be conceived of the electro-magnetic force which it possessed when, "in the beginning," in its perfect form and condition, it was laid by Jehovah and endowed with all the properties which were necessary for the function it was to perform? And this, whether the two pyramids, base to base, were themselves the "beams" referred to in Psalm 104:3 in the sense of being a strong central support to the earth as a structure, or as recipients of the electro-magnetic properties from the "beams" of light which streamed upon them at God's command.

We believe it to be certain that this text embodies a scientific fact in connection with the work of Creation, though we may not have conceived the true Biblical interpretation.

In the article by Rene Bache referred to above, concerning ozone, "still to some extent a mystery, long reputed a life-giver, and supposed to be specially abundant in air at the seashore and at high levels," the writer says:

> Unfortunately this notion has already been exploded. Samples of air collected with the aid of balloons up to a height of several thousand feet above the earth have shown that the quantity of ozone in the lower atmosphere anywhere is hardly more than a trace.
>
> On the other hand observations with the spectroscope have proved that far aloft, many miles above the earth, ozone (a concentrated form of oxygen) is quite abundant, being generated presumably by solar electrical discharges and by ultra-violet radiation from the sun.
>
> The ozone of the upper atmosphere blocks off the ultra-violet rays, preventing most of them from reaching us. Were it otherwise, the ultra-violet light would probably ruin our eyesight, unless we constantly wore spectacles of amber-colored glass in the daytime.

Adaptability again, planned and executed by the Great Chemist, Electrician, Optician, Physicist and Preserver of the organic beings of His Creation!

There seems to be no limit to the various powers or properties which Electricity possesses. Mr. Mitchell, in *Cosmogony*, page 210, says:

> Indeed, it seems to be a principle of universal application that electricity becomes modified or changed into another kind by the chemical properties of every different substance with which it is allied, and it pervades all things.

He goes on to say (pp. 211,212):

> In the philosophy of natural science it is of the first importance that we understand the nature of electricity and the laws by which it is governed, not merely the negative and positive, but its own endowment with those properties which constitute it the most powerful decomposing agent of nature.

He then speaks of the discovery of Galvani of the existence of animal electricity or its modification as connected with minerals—called "galvanism," after the electrician's name, and says:

> As Dr. Wollaston has shown, most if not all the chemical effects of the galvanic battery may be produced by electricity; such as the decomposition of water by the Dutch chemists long before the discovery of galvanism.
>
> Since that event the decomposition of the alkalies, and as a consequence other discoveries of great value, have been effected.
>
> These facts show in the most indisputable manner that the phenomena of electricity must be attributed to two kinds, and not always to unequal quantities.
>
> All the elements of compounds susceptible of galvanic decomposition—and all substances are thus susceptible—possess the feature of electric polarity, which fact implies that they were not only formed from electricity, but that each simple element contains the

same chemical endowment as electricity itself, which renders it not only susceptible of electrical government, but discovers an affinity between it and all other forms of organic and inorganic matter, demonstrating the fact that it contains the positives for all the negatives, and the negatives for all the positives in nature.

The conclusion from these facts and principles is that were all earthly substances, compound, or simple, reduced to their highest sublimation, the product would be "electricity," with its negatives and positives, possessing chemical affinities for all other forms of matter; and these peculiarities were its creation.

It is a universal law of chemical solution that if one substance will decompose another, it must be in chemical affinity with that substance; and as electricity or galvanism will decompose all other substances, it must therefore contain the chemical properties of all others—of course in their highest ethereal degree. It is this endowment which adapts it to be a universal agent, penetrating, as it does, every element or compound of nature, whether it be the most compact formation or the finest ether.

Here, then, is the first created substance, the creation of which implies its separation from original matter; its condensation to a degree below such matter, and, in the third place, these peculiar endowments.

This last statement is liable to be misunderstood, for if electricity was the first created substance, it would seem to have been itself the original matter as created by God.

But on page 207 he makes the matter more clear, as follows:

Although electricity is the most subtile of all the so-called imponderable agents, yet it is not so high in the scale as the original matter out of which all things were made.

In proof of this we refer to the fact that electricity is endowed with certain fixed laws by which it is governed, and according to which it is compelled to accomplish its various offices in the universe, which endowment was its creation.

It must therefore have been condensed from another form of matter not possessing these characteristics; so that out of this invisible homogeneous substance God made the visible and palpable universe.

Hence we have such declarations as the following: "We understand that the worlds were framed by the word of God, so that things which *are seen* were not made of things which do appear" (Heb. 2:3) or are seen, and were therefore made of things which are not seen, but still "out of things," and not out of nothing.

As to "the nature of the original matter out of which all things were made," Mr. Mitchell (*Cosmogony*, pp. 161,162) says:

We agree with Professor Huxley, that it was *homogeneous*, which means of the same kind or nature.

He goes on to say:

Its particles therefore had no chemical or electrical variety or peculiarity, and hence had no faculty, function, or power to be in the least degree affected by each other, which is essential to molecular or atomic motion, which leads us to the conclusion that were the universe filled with such matter, not a particle of it would ever move; and as the simplest formation is two particles adhering together, this implies that they have chemical or electrical affinity, and are not homogeneous.

If therefore, the original matter was *homogeneous*, then the motion of its particles was and is impossible; and as such motion was essential to the very simplest as well as to the grandest combination, not one of these could ever have existed.

If, however, the evolutionist, seeing this fatal result to their hypothesis, should change their grounds and deny that the original matter was homogeneous, then they must take the only other horn of the dilemma, that its particles were intelligently endowed with a vast variety of chemical and electrical peculiarities.

We say intelligently from the fact that they seek each other according to these endowments or laws, and by combining formations result.

As each of these formations answers a certain purpose, and as a purpose can only be predicated of mind, therefore the endowment came from an intelligent Being, and was an act of creation.

Instead, therefore, of the original matter out of which the world came having been, as is variously claimed, in a fiery, icy, tumultuous, dashing condition, every atom of it had lain perfectly motionless, and without intellectual interference would have so remained.

Thus it is not only proved but demonstrated that in such a universe of matter evolution could have had no starting point.

It is thus made clear what Mr. Mitchell means by the original homogeneous matter, that it was an even more sublimated creation than that of electricity (concerning which we hope to speak in our next article); also clear that by his statement that electricity was the first created substance he means that it was the first thing endowed with properties and peculiarities; and that everything that succeeded that endowment, which he calls "creation," was produced from electricity.

And Science today seems to endorse the fact.

A writer in the Springfield *Union* quotes Dr. John Mills as saying in his book, *Within the Atom*: "We know no matter but electricity"; and in his *Realities of Science*: "Atoms of all substances are now known to be composed of electricity called electrons."

The same writer quotes a late Johns Hopkins professor, H. C. Jones, as saying:

We have at last the ultimate unit of matter of which all its forms are composed . . . and this unit is not matter at all, as we ordinarily understand the term, but electricity.

Professor George McCready Price, in *Q. E. D.*, or *New Light on the Doctrine of Creation*, pages 20,21, says:

All bodies, no matter what their composition, can by suitable treatment, such as exposing them to ultraviolet rays, or raising them to incandescence, be made to *give off electrons* or negatively charged particles, and these electrons *are always the same no matter*

from what kind of substance they come (italics his). . . .

Thus we can either say that electricity is composed of matter, or say that matter is composed of electricity.

We have devoted much space to the consideration of light, in itself, and as a property of the sun, because it is essential to the scientific interpretation of Genesis I—not only as to verses 3-5 and 14-18, but also as related vitally to every other verse in the chapter.

Special consideration of verses 14-18 must be deferred to our next article, as also further citation of scientific facts, especially as concerning the reciprocal electro-magnetic relations of all parts of the Solar System.

The Federal Council and Christian Unity

By William Albert Harbison, New York City

The Evangelistic Commission of the Federal Council of the Churches of Christ in America sent out a syllabus on *Christian Unity;* accompanying it was a questionnaire. A copy of Mr. Harbison's reply came to us and we feel our readers will be interested in this document, even as we were. Mr. Harbison's reply was addressed to Rev. John Milton Moore, General Secretary.—*Editor.*

THERE has come to me through the mails, presumably as a member of the Evangelistic Commission of the Federal council of the Churches of Christ in America, a questionnaire and Syllabus entitled "Christian Unity—to What Extent is it Possible? What Actual Forms Should it Take?"

In response thereto, without attempting to answer the questions in exactly their categorical form, I feel compelled to express my reaction after a careful reading of the questions and the Syllabus.

The Syllabus has evidently been prepared by some one who has gone into the matter with sufficient thoroughness to have a very clear knowledge of the functions of government, and is conscious of the clear distinction between a confederation of independently sovereign bodies, and a fully organized federal form of government in which the sovereignty of the units stands entirely merged in the whole body as expressed through its federal government.

For those who may not have as thorough an acquaintance with these matters I would suggest the reading of the Taswell-Langmead Constitutional History of England to be followed especially by Burgess's two volumes on Political Science and Constitutional Law.

The likening in the Syllabus of the present Federal Council of the Churches of Christ in America to the confederation of the original thirteen States is a fortunate one in many respects. The Federal Council of the Churches of Christ in America, as at present organized, is in reality a clearing house and not a merging of the sovereignty of the several independent denominations that go to make up through their representation the Federal Council.

The confederation as at present organized is as stated really a clearing house, and as such can well be used in bringing about co-operation and co-ordination between the several denominations; can make surveys and report these surveys to the individual denominations.

Whatever is strongest as a foundational principle of the several denominations should be made the strongest part of the co-operative or clearing house work of the Federal Council. If, as the writer believes, the Evangelistic work—the direct giving of the message of the Gospel by the churches—is the center about which all the work of the denominations revolves, then that department of the work on the part of the Federal Council should be the one most highly developed and emphasized by the Federal Council.

As a clearing house the Federal Council should operate on a very minimum of expense, as the actual work in the field is, under the above premises, necessarily left to the constitutional units making up the Federal Council. Any attempt upon the Federal Council to usurp the powers of the individual denominations in actual field work, or to get out brochures or educational propaganda not in full harmony with the Evangelical denominations will naturally immediately cause a lack of confidence on the part of these denominations and their membership.

The natural cleavage between the Protestant Christian people today is not that of differentiation as to polity, or as to this or that method of baptism, and this or that ritual. The one underlying, unifying principle that ties together all of the Evangelical Protestant denominations is the acknowledgement of the Deity of Christ and the acceptance of Him as Saviour and Lord. There can be variation as to interpretations of other doctrines, and of polities, and of rituals, but traditionally, historically, and fundamentally the churches can unite on the one

underlying Evangelical principle. Anything that tends to suggest equivocation at this point will be absolutely inimical to organic union, or to a successful confederation organized for the co-operation of the several individual bodies with the fullest confidence of its units.

At the expense of an apparent, but only an apparent, digression in view of what has just been said, and immediately follows, we will here give a little deeper consideration to the one ultimate divisive phase of thought within the Evangelical churches. In the Presbyterian church, and probably in the other Protestant bodies, we do give place in the pew for the humble petitioner: "Lord, I believe. Help Thou mine unbelief." But for the elder, or minister, or other ordained officer in the Presbyterian, or in any other church, who has taken upon himself the most sacred of all vows, to continue in the church after losing his faith and while voicing anti-Evangelical views, is most illogical. It is an antinomy—an act of as high treason to the church and the faith as that of Benedict Arnold to the Colonial Army and Government.

It is passing strange—the inability of the modernists to believe in the possibility of a miracle. To them all law is inexorable. One is forced to the conclusion they are as Deistically minded as was Paine. Paine in his *Age of Reason* goes to great lengths in portraying the wonders of the principle of the triangle in the fulcrum in mechanics, in the various fields of science, in astronomy, but at this point his imagination becomes short-circuited. He is purblind to the possibility of the Trinity in the Godhead.

Quite on the contrary, in this age, as compared with the past, it should be much easier to believe in a miracle than ever before. With the atoms of all elements, according to the scientists, dissolving into positive and negative electrons, electrons the elements of electricity, electricity a dynamical force we cannot define, we are near the borderland of the miraculous, even to the rational mind. In all logic is the Creator of those so-called inexorable laws bound by the creature? Or, even if to the modernist God is so bound, in the face of recent discoveries, does he not realize, contrasting his own finiteness with the infinite wisdom of his Creator, that God can accomplish the apparently miraculous for purposes all His own by laws that far transcend the vision of the creature?

Returning now to the body of the discussion. If there are those in the church who have become so liberalized or modernized that they cannot unite upon this unifying Evangelical principle, the writer would urge in all honor and honesty that they go out from the Evangelical church and form a new body, perhaps along the line Dr. Elliott of Harvard advocated, a religion that uses some of the old forms and rituals simply for the sake of sentiment and of the traditional past, but having no credal subscription, and allowing its individual members to think or believe as they will so long as they are actuated by a recognition of God and high ethical ideals.

As a matter of history, that experiment once was tried in the days of Thoreau and Channing in our own country, the Congregational Church splitting on a practically fifty-fifty basis, one-half of the body becoming the Unitarian Church, and the other half the Trinitarian Congregational Church. During the course of the century and a quarter since, the Congregationalists grew to a body of 800,000 and over, while the Unitarians as reported in the religious periodicals within the last month now number about 62,000, a drop of 20,000 within the past four or five years.

There is little question that any church organized along the above modernistic lines, with perfect freedom of belief so long as one is ethically minded, would soon die of inanition. Unitarianism within the fold is a parasite on any Evangelical body. Divorced and forced to stand on its own feet it dies a natural death.

If we take for granted the central underlying Evangelical principle as a basis for a consolidated Evangelical Protestant body of believers, the first thought that comes is the one suggested in the Syllabus of a natural movement for union first taking place between the Calvinistic and Reform bodies, between the Arminian bodies, and other naturally allied groups, the smaller groups being unified and organized with their federal form of government first, for if it is not possible for us as a group of Methodists, a group of Episcopalians, or a group of Presbyterians to set aside our minor differences and come together in a full organic union, we would appear to be only laying up for ourselves unnecessary trouble and strife in the future in any forced attempt to bring about organic union between all of the denominations with their more definitely contrasting polities and philosophical interpretation of Scripture.

In the mind of the writer, as a result of a forced study over a period of years of the safeguarding of Evangelical institutions, a formula has developed as follows: "Those things most vital to the Christian faith are best conserved in the hands of the Evangelical membership of the church as a whole as and when represented through a well organized federal form of government."

A small body of Christian people acting as trustees for an institution self-elective in character is never as safe to tie to as a larger body of Evangelical Christians united, we will say, as a denomination. The larger the unit, the safer in the long run. History does not give warrant to the thought that the safeguarding of Evangelical Christianity has ever been posited with the so-called intellectuals. God speaks essentially to the heart, as well as to the mind, and the simple-minded, uneducated man whose heart is ready to listen to God, and who accepts without question Jesus Christ as his Saviour and Lord may be very much nearer to the heart of the universe than the highly developed, intellectual with serious doubts in his mind as to what he really accepts and believes.

Taking it for granted that we are now ready for an organic union in the Evangelical body of Christians, it is then highly important that a well organized, truly representative federal form of government shall be adopted as the expression of the sovereignty of the whole membership.

It may be clarifying to observe at this point that contrary to the occasional statements one hears as to the sovereignty of our individual states in this country there is no such entity. The fact that in a dispute between one state and another or in a dispute between the national government and a state or states, it is not a state court, neither a mixed state and federal court, but a federal court alone that makes the decision, renders nugatory and hypothetical claim to sovereignty on the part of the states.

In the case of the United States Government we have, therefore, an organic union of states which have merged their sovereignty in a single unit which is represented by the federal government. In the case of the United States Government, specific governmental powers were given to the national government while all the other governmental powers not specified were left to the state units. One draws a very clear distinction in the definition as between ultimate sovereignty and the powers of government.

Such a method of organization modified to suit the peculiarities of an ecclesiastical body, and leaving freedom to the several units to use their particular form of ritual and local government, would be a possible way of working out the organic union of the several Evangelical Protestant denominations.

In closing, one must, however, come back to the cornerstone, the one unifying foundation principle of loyalty to the deity of our Lord, the recognition of man as a sinner, and the acceptance of Christ as his Saviour—the *sine qua non* of any sincere attempt at increasing the influence of and confidence in a confederation of Evangelical Protestant bodies, or an approach toward an organic union of such bodies.

One is further compelled to call the attention of those responsible to one of the concluding suggestions in the Syllabus—in the case of endorsement of full organic union of the churches—he is asked to consider whether that should be a union of Evangelical Churches, or a union of all Christian Churches. Here we have a very frank and naive statement of the Modernist's position. Having emptied the word Christian of its traditional and historical meaning the Modernist still recognizes traditional Christianity through the word Evangelical. And now, modernism nonchalantly raises the question in the very councils of the Church: Shall organic union include Unitarians with Evangelical believers?

Just an intimation that such an illogical mixture of believers with unbelievers is one open for consideration is the most unfortunate suggestion in the whole Syllabus. Even if a man is a modernist and has drunk deeply of that Dewey school of philosophy in which categories are largely eliminated, and all life is a drab and a compromise, as a religionist, as a Unitarian, as an ethically minded man, he must still have enough of intelligence and common, ordinary honesty left to recognize the anti-ethical position of Evangelical and Unitarian. Crying peace and tolerance and the great advantage of organic union he raises the one logical issue that will rend the church.

In the final analysis, can we do better in the consideration of organic or any other union of the Evangelical Protestant Churches than unite in repeating the words of our Lord and Saviour, Jesus Christ, "And I, if I be lifted up, will draw all men unto me."? God grant that the light of His truth may be seen and prevail at the coming quadrennial convention of the Federal Council of Churches!

* * *

The author of "The Simple Life" was not an advocate of the passive life. It was only a few days before his death that Pastor Wagner warned America that "to go on leading a quiet life when iniquity is flooding the earth is to become an accomplice of iniquity."

* * *

Right words are so costly and excellent that they are one of the chief glories of man and of God.—*Rev. George H. Lee.*

Brains—How Come?

By Dudley Joseph Whitney, Exeter, California

THERE is a magazine called *Evolution*, which seems to have great difficulty in surviving. In said magazine a person can read many amusing articles. One of the most comical is entitled "Brains—How Come?" It appeared in the August, 1928, issue. In spite of the title, the leading feature developed in the discussion is that there is no way to determine how those brains came, after all. All of this is simply to indicate the failure that always meets the evolutionists when they endeavor to discuss the problem of how their assumed evolution works. It is easy to account for the evolution, so-called, of degeneracy, and not particularly difficult to account for the specialization of some organ already in existence, but when it comes to account for anything like real progress in evolution, the evolutionist is helpless. Except for the temporary popularity of the theories of Lamarck and Darwin, evolutionists always have failed in this problem, and always will.

At all events, the author of the article referred to starts as follows: "His better brain makes man supreme over the other animals. The gap is wide between him and his nearest rival, so wide that even some scientists once took exception here to the theory of evolution . . ."

Then he goes on to say: "The modern scientific answer is that man's hands made his brains." "But just how did man get his brains? Well, he just happened to get the right training."

Thus he goes on guessing; then note what he says: "This does not mean that he acquired some true knowledge that way and that his children inherited the memory of that knowledge. Nor does it mean that, after handwork had trained and developed his individual brain, his children inherited this bettered brain. We are sure that characters acquired by exercise and training are not inherited."

Now, that *is* instructive! Hands made brains, but none of the progress gained by an individual was handed along to his descendants! Since the title is, "Brains—How Come?" we are almost inclined to believe that the printer made a mistake and should have put it, "Brains—How They Didn't Come."

At all events, we learn from this learned article that a remote ancestor of ours was a little fellow (very likely) who fled to the trees for protection. The author does not seem to know H. F. Osborn's idea that the remote ancestor of all mammals was a tree shrew, or something of the sort, and so was already clambering about in the trees. However, we need not mind such a little slip, and can proceed. In due time (so the author tells us) certain descendants (real monkeys, too) became right-handed in their progress toward brain-building. This, I take it, is real science, for we are told that evolution is real science and nothing else *but*. Unfortunately the author does not tell us whether he learns this detail from the fossil record or not.

Anyway, time went on, and some of these non-humans got too heavy for the trees and went to the ground. Unlike the largest ape, the gorilla, who is too heavy for tree life, these fellows got along on their hind feet and remained upright. No explanation is given why they did not get down on all fours like the gorilla. That is one of the tantalizing features about these evolutionistic scientists: they tell us something just the reverse of what we think science demonstrates, and they do not tell us why they reach their conclusions. In this case, for example, we would believe that they would get down on all fours again just as the gorilla did when he got too heavy for continual life in the trees. It would be science to assume that what one animal did under certain conditions a near relative would do under the same conditions; yet this author tells us that the ancestor of humans landed on his hind feet when he hit the ground, though the gorilla landed on all fours. If these men would only be a little more explicit on questionable matters, we fundamentalists who want to follow science would find the path of evolution much less thorny. As it is, we have to take too much on sheer faith.

Not only does the gorilla travel on all fours on the ground, but it seems very unscientific to assume that a tree-climbing animal, on reaching the ground, would travel any other way: the hind legs of all beasts, unless there are exceptions which I cannot recall, are attached to the trunk at right angles to the spine, or at an angle not far from it. This is even true of animals like the kangaroo and the kangaroo rat, which do not normally use their fore legs for locomotion. The legs of monkeys are attached at right angles, but neither man nor an ape-man could go upright unless his legs were *in line with his spine*, not at a right angle to it.

Furthermore, it is evident that if this imaginary creature, while he still lived in the trees and just before he took to the ground, had legs set in the same line with the spine, as are the

legs of men, he could not have maneuvered around the trees effectively.

As a matter of fact also, since we are discussing the subject, we might as well point out that apes and monkeys have much longer fore arms than hind legs. To be scientific we ought to assume that any supposed ape ancestor of man would be constructed as are other apes. If he were, he would travel as does the gorilla and not in the upright pose.

Matters like this confuse us fundamentalists greatly in our study of evolution; we see what appears to be a natural course of events, but the evolutionistic scientists tell us things which appear to be just the reverse of nature, and yet they do not give scientific grounds for their assertion. This author, for example, just tells us this, ignoring the gorilla and the leg attachment of other apes. We might swing over to the side of evolution if the evolutionists would only show some science in all these things.

At all events, we are told that time went on and man (if he was man by this time) used stone knives to cut his meat and stones instead of teeth to crack the nuts he ate. This relieved his jaw of so much work that the jaw receded, and as the jaw receded, the forehead began to bulge. Then the head became balanced on the spine and no longer hung forward, although if we can believe pictures and descriptions, even the Neanderthal man had his head away off balance from the top of his spine. At last, however, the feat was accomplished. Then, Eureka! Man was a man at last. Now we know —at least we have been told—how brains evolved.

A Continent-Wide Bible Crusade

By George T. B. Davis, London, England

THE blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner, that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands of Central and South America, Mexico and the West Indies. The plan is not merely the circulation of a million Testaments; but to water the Word with such a great volume of prevailing prayer that a great spiritual awakening will sweep over the Latin-American Republics.

A missionary in South America who is a British professor of philosophy, and who gave up all to preach Christ, recently declared that there is scarcely an anti-Christian book published in Europe that is not reprinted at once in Spanish in South Amercia; but he said that in spite of all the difficulties of the work there is a great hunger after higher things in those lands.

It is only the Word of God that can bring blessing and true prosperity to the peoples of Latin-America. A year or two ago an American traveler, Mr. L. L. Legters, was making a tour of exploration in Mexico to seek to discover how to bring the gospel to Indian tribes that had never been reached by a missionary. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred believers. In telling the story of his trip in the *Sunday School Times*, Mr. Legters gave the explanation of his remarkable discovery. He said:

"We were the first missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before an old Indian had heard the Gospel while away from home. Someone had given him a Spanish Gospel. When he returned home, a nephew had learned a little Spanish, so the old uncle impressed him into service. As he read the Good News, he would hurry with the lad to a neighbor to share it with him. As a result of this kind of work there were nearly three hundred believers in this Indian town—more than half of the village were real Christians when we visited there."

The reports of the British and Foreign Bible Society and the American Bible Society contain striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary told a Secretary of the British and Foreign Society in Brazil that he felt led to offer a copy of the Scriptures to anyone who was desirous of reading the book. Then the missionary made this striking statement: "In every case the person who received the book had been led to Christ."

A colporteur, laboring in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve New Testaments in the Leper Asylum at La Guaira. Early last year

Colporteur Rivera was permitted to visit this Leper Asylum with his books and to speak to the inmates. He found forty of them were professing Christians."

The British and Foreign Bible Society reports the striking words of the President of Chili when he was presented with a copy of the Bible several years ago by the Evangelical churches of Chili and the Bible Society. In accepting the gift he said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, but not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

A colporteur of the British and Foreign Bible Society laboring in Argentine wrote: "I entered a barber's shop and offered him a Bible; but he replied, 'Thanks be to God, I have one.' When I asked him how he obtained the Book, he told me the following story: 'In the review called *El Mundo Argentino* I read an announcement recommending readers to obtain the Gospels of the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four Gospels, which pleased me. Then I ordered a complete Bible.' His wife came up to us, and it was wonderful to listen to the simple testimony of this couple as to their conversion through reading the Bible only, without having attended any evangelical meeting."

In speaking of the value of spreading the Word of God in Brazil, a traveller wrote to the American Bible Society: "Brazil as a field for Bible distribution becomes more and more attractive every year. Its immense area adds to the difficulty of travel, but perhaps there is no country in the world from which there comes such a wealth of testimony to the power of the printed Bible circulated in advance of the preacher of the Gospel."

One of the Secretaries of the American Bible Society who is stationed in Brazil gives a glowing testimony to the power of the Word of God in that land. He says: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution in that land. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

There are millions in Latin-America who have never seen a copy of the Word of God; and great multitudes who do not even know of the existence of such a Book! Mrs. Harry Strachan, of the Latin-American Evangelization Society, writes: "Our duty is to give the Word of God to the people who do not have it. No one can say more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age that cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men, and the various classes who will agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese, which are the chief languages of Latin-America; while others will be printed in various Indian dialects. The Testaments are attractively bound in blue-purple pluviusin, with one or more pictures, so that the very sight of the neat little Book will make one long to possess and to read it.

Mr. and Mrs. Harry Strachan have recently sent out an urgent appeal for intercessory prayer on behalf of Latin-America. They say: "Never before has there been such a magnificent opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called hangs, perhaps, the destiny of a continent—millions of souls whose destiny is at stake."

We wish to place quickly in the hands of God's children a quarter of a million prayer cards giving suggestions for intercession for God's blessing on the production and distribution of the Testaments; for an outpouring of God's Spirit upon the missionaries, pastors and workers; and that the hearts of the unsaved may be tender and receptive to the Word of God and the Gospel. Will you not send for a supply of these prayer cards to pass on to others to help in enlisting a great volume of believing prayer for these lands that have so long lain in darkness? The cards will be sent free of cost on application to The Million Testaments Campaign, 323 N. 13th Street, Philadelphia, Pa.

Each one who reads these lines, no matter in what land you may reside, can have a very real share in helping in the Million Testament Campaign for Latin-America, and in the evangeli-

zation of those lands. King David declared that those who tarried by the stuff shared alike with those who went forth to the conflict. Hence, in the privacy of your homes you can help in opening the windows of heaven in the neglected continent. Will you not determine, with God's help, to spend a little time daily, alone or with others, in intercessory prayer for God's blessing upon the Million Testaments Campaign, and for a great spiritual awakening?

A Contract and a Challenge

By T. C. Horton, Long Beach, California

THE history of the establishment and development of the church, as recorded in the Book of the "Acts of the Holy Spirit," reveals that the conditions which existed at the threshold of the church's history exist at this present time, *i.e.*, a heathen world, polytheism, polygamy, drunkenness, licentiousness, slavery; men were God-haters, inventors of evil, idolaters, murderers; spoke in many languages, were of different tribes and races,—all of which conditions, as we have said, can be found in our own world today.

The early church had to meet the intense hatred of the Jews, the idolatry of the Greeks, the cruelty of the Romans, the luxury and licentiousness of the Corinthians, the race and caste prejudice everywhere, every obstacle,—in fact, which confronts the church today. There was, however, an absence of the church "machinery,"—organizations, schools, colleges and seminaries,—which exists at the present time.

There are no problems confronting the church today that did not confront the early church, and we need only to meet these problems in the same spirit of self-denial and self-secrifice in which the early church met them, in order to accomplish the same blessed results, remembering always that the resurrection of Jesus Christ is the great fundamental truth, as it was the central theme of every sermon recorded in the Book of Acts.

The resurrection of Jesus Christ involves, of course, His crucifixion. It sets the seal to the truth that Jesus Christ was very God and to the truth that salvation is only through the sacrificial offering of God's Lamb, for "without the shedding of blood there is no remission" (Heb. 9:22).

The doctrine of the resurrection involves, also, the justification of the believer, because it testified to God's acceptance of that offering when He appeared with His blood-offering in the Holy of holies (Heb. 9:24).

It involves, also, the outpouring of the Holy Spirit on the Day of Pentecost, verifying the promise of our Lord that the Spirit would be given after His departure (John 14:17; 16:7).

It involves an endued church, for now the Holy Spirit comes to dwell in every believer, imparting the life of Church and empowering them for service.

It involves the full inspiration of the Word of God, which testifies to the fact that this is a lost world, and this fact demands obedience to the last command of our Lord to give the Gospel to every creature (Mark 16:15).

The command to "Go—preach" was given by our Lord to *every* disciple; not to a few thousand men specially qualified and equipped to meet the learned agnostics and scientific scholars of that day, but to *ordinary* men and women, who—as the Holy Spirit empowered them—went everywhere telling what the Lord had done for them. In the course of time there grew up, of course, church dissensions, apostates, backbiters, etc., but in spite of them, within the lifetime of Paul, the Gospel had been preached to the then known world.

This account of "The Acts of the Holy Spirit" is filled with manifestations of the Spirit's power and of His leading, directing and guiding in the organization of the church; in qualifying and empowering the leaders; in filling and equipping the witnesses; in the development of doctrine; in fixing the direction which the Gospel message was to take in its course from Jerusalem to Rome, interposing and hindering as in 16:6,7.

The Holy Spirit is evident in the call and commission of Paul; in such seemingly trivial things as the naming of the very street in which Ananias would find Saul (9:11); and through the entire record in His use of the messengers and giving them a definite message. He took apostles like Peter and John, and also laymen such as Philip, Barnabas, and Ananias.

These men as they went out did not lecture on Greek art, or civilization or education. They depended wholly and solely on the Word of God. At least twenty-five times is mention made of "preaching the Word;" "searching the Scriptures;" the "effect of the Word;"

the "growth of the Word;" the "prevailing of the Word," etc.

The Holy Spirit filled these early believers. He anointed them. He endued them. He worked in them and through them. The whole book reveals the great truth that when the church submits to the will and Word of God, and depends upon the Holy Spirit for wisdom and guidance and direction; when it is willing to endure testing, trials, hardships and suffering, this same Holy Spirit will work out His wonderful plans and purposes through it.

The need of the world is a knowledge of Jesus Christ, the God's Son, sent from Heaven to be the Saviour of a lost world. This is the most important of all the themes in the mind of God. The whole of the New Testament is a finger which points to the Cross of Christ and all prophecy concerning the future, since that time, emanates from that same center. In other words, Jesus Christ is the theme of the whole Bible.

There are many things that will be resultant from real service, but they are all secondary to the one great business given to the church by our Lord in His farewell message: "Go ye into all the world and preach the Gospel."

But this seems so often to be the *last* thing in the minds of God's people. They mistake their mission. They have somehow the idea that their mission is to "make the world better;" to lift humanity; to engage in "social service;" to educate and entertain the people. Therefore they introduce jazz music, moving pictures, cards, the dance, and many other things, some of which are not, perhaps, wrong in themselves, but some of them wretchedly evil, and may be carried on without a single thought of the real mission of the church.

That mission involves a witness to the fact that all men, out of Christ, are *lost sinners!* This is fundamental, for if men are not lost, there would be no need of a Saviour who came, as He Himself said, "to seek and save the lost." If salvation could be found in any or all of these things, then it would have been unnecessary for Jesus Christ to have poured out His blood upon the cross.

If the Church could forget a thousand things it is now trying to promote, and devote itself to the one great essential, as in the days of the early church, there might come to this land of ours and to a needy world, a revival of the pure, unadulterated religion of Jesus Christ, accompanied by such manifestations of the power of the Spirit in breaking the hearts of men and women, as would enable Him to do, in a year's time, what has not been done in the last fifty years.

It is never a question of our education or culture, but it is always a question of our submission to Him who dwells within us, and of the yielding our wills to His will, so that He may use us as it shall please Him to tell out by lip and life the wonderful message which is the greatest need of a lost world—a need so distressingly deep and increasingly important that the heart of every blood-bought believer should be burning with a fervent zeal to tell out the old, old story of Jesus and His love, and of His power to save.

* * *

About "Cone" and "Cow" Worship

MY DEAR BROTHER KEYSER:

I take notice of your correction of "cone worship" in the September issue of the BIBLE CHAMPION, and your statement that you do not know what "cone worship" is.

"Cone worship" did not and does not phase me a bit. I readily took "cone" symbolically, and went right along with it.

Set a cone on its base and you have a type of a pyramid. Applying this to ancient history it brings forth the pyramids of Egypt. Add worship to "cone" and we have "cone worship," haven't we?

Now, of course, Egyptian Pyramidal worship is a separate national worship from that of Hindu worship. But when it comes to animal worship, Egyptian Pyramidal worship had about as much "Cow," and even "Bull," worship in it as ever had Hindu worship.

Therefore, Doctor, the difference between "Cone worship" and "Cow worship" is this:

"Cow worship" is specific (confining) to "cow" worship, while "Cone worship" (in a symbolic way) is general to all types of Egyptian Pyramidal worship, including all of "Cow" worship that was in it, too.

Pardon me, Brother Keyser, but the foregoing is the way I interpreted your "Cone worship" in the September issue of the BIBLE CHAMPION; and with me, as stated, "Cone" worship" went all right.

Then sometimes it might be well—even a Divine upset—for some one to upset us in apparent error, in order that our minds may thus be opened to fields of broader visions. Anyway, from the upsetting of the article referred to, that I feel is what I got from it.

Columbia, Tennessee.

ERNEST ANDREW TIMMONS, *M. D.*

THE SANCTUARY

Our Source of Knowledge as to the Universe and Man

By Alfred S. Badger, D.D., Waukesha, Wisconsin

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.—John 1:14.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, etc.—Col. 1:16,17.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you. . . My burden is light.—Matt. 11:28-30.

THE world, nature, the universe, animals, man, exist. Whence came they? Here the mind at once becomes bewildered, and must accept a proposition which it can not comprehend, namely, that something has always been. The mind fails in its attempt to conceive the idea of something which never began, but always was. This must be accepted, because we are here. And if there ever was a time when there was nothing, just a perfect vacuum, out of it not anything could ever have *begun* to be. Hence there has always been something.

The question arises, what, or Who, was it? There are but two known substances; Matter and Spirit. Which was it?

I. MATTER.

Was it matter? What is matter? No one knows except as it is revealed by its properties, which are these: Magnitude, form, impenetrability, inertia, porosity, divisibility, compresibility, dilatability, elasticity. (Peck's Ganot.)

I make no attempt to analyze matter, or to define it: neither can be done successfully; just a statement of its properties so far as we know them, by which it is made manifest to us.

1. *Design.* As we study these properties we discover evidence of design. It has evidently been acted upon by some external force. Whatever activity there may be within it through revolving electrons, it is inert as to external objects. That is, a material object will never change its position, except as it is acted upon.

2. All its properties considered together give no evidence of ability to produce mind. The greater can not come from the lesser. Mind and matter are direct opposites.

3. The attraction of gravitation might be thought to be a property of matter and exhibit a force capable of moving certain forms thereof. But gravitation is simply a constantly put forth power of God. This is stated in Colossians at 1:17 where it is written, "By Him (God's Son) all things hold together" (R. V. margin). The full passage was seen in the text, where it is stated that the Son of God was the active agent in creation, and that by Him "All things hold together." As gravitation is the name given to this force, and as God's Son is the source of it, gravitation is not a property of matter, but is a direct act of God, wherein, that there may be order in nature, He acts upon matter "directly as to the quantity of matter, and indirectly as to the square of the distance."

Further, even if it is to be considered a property of matter, it can not produce mind. But mind is here.

II. SPIRIT.

What is Spirit? No one knows except as it is revealed by its properties, which are these: It thinks, reasons, chooses, loves, hates, rejoices, sorrows, hopes, fears, imitates. (Peck's Ganot.)

1. I choose Spirit as that which is eternal, and describe it in the language of the Westminster catechism: "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth."

I believe that "In the beginning God created the heaven and the earth."

2. I believe that God being what He is, and man what he is, God should be expected to reveal Himself to man. Where shall we look for such revelation?

3. God is revealed to us in nature.

(a) Design. Nature shows design. Design affirms designer: hence God.

(*b*) The voice in the soul. Within the soul a voice affirms that there is a God. That voice is conscience commanding: Do Right; Do Not Wrong! With the lash of scorpions it punishes the doing of wrong: with great joy it rewards the doing of right. Again, that voice is a

direct consciousness of God, to Whom man is responsible.

(*c*) The fact of a designer, and the voice in the soul, reveal God to man as the creator of all things, and man's relation to Him as subject to ruler. The Scriptures thus express it:

That which may be known of God is manifest in them: for God hath showed it to them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.—Rom. 1:19,20.

For there is no respect of persons with God. For as many as have sinned without law (the Bible) shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.—Rom. 2: 11:15.

According to the Scriptures, nature so reveals God that man has sufficient evidence of His existence to be without excuse for wrong-doing. He is revealed through nature as eternal, as creator, as ruler, as preserver, as the moral governor of the universe, to whom man is responsible.

4. Personal revelation of Himself to man and giver of law: a record of which we have in the Bible.

(*a*) Here we learn the source of the universe.

He "created the heaven and the earth."—Gen. 1:1.

(*b*) Here we learn whence came vegetable life.

And God said, Let the earth bring forth grass, the herb, . . . the fruit, . . . and it was so.—Gen. 1:11.

(*c*) We learn here whence came animal life.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth.—Gen. 1:20,21.

(*d*) Here we learn whence came man and human life.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—Gen. 2:7.

(*e*) In the Bible we learn that man was created in the image of God: an innocent being, and was given possession of, and control over, nature, both animal and vegetable.

And God said, Let us make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed: to you it shall be for meat.—Gen. 1:26-20.

Man created in the image of God would possess holiness: negative holiness—innocence.

III. The Entrance of Temptation into the World.

To possess *positive* holiness temptation must be faced and overcome.

1. Jesus Christ.

Christ was God and man. He "was tempted in all points like as we are, yet without sin" (Heb. 4:15).

For it became Him for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.—Heb. 2:20.

And being made perfect, He became the author of eternal salvation unto all them that obey Him.—Heb. 5:9.

Thus, the *man* Christ Jesus, possessed *positive* holiness. He was tempted like as we are but He fell not.

2. The temptation of the angels.

The Scriptures give us reason to believe that the angels were given a test, and that some of them fell. Jesus said, "I beheld Satan like lightning fall from heaven" (Luke 10:18).

As the angels are not a race of beings, but each is a beginning and end in himself (they are neither married nor given in marriage)—Matt. 22:30—the fall of each affected only himself. Each had no posterity to inherit his fallen nature. It seemed to have been pride that caused their fall.

3. The fall of man.

There was, to some extent, a likeness in the tests of angels and men: In that of the angels it was pride, in that of man, ambition.

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.—Gen. 3:4,5.

They fell before ambition to be gods. The moment they ate *they died*. It was a spiritual death that was threatened. There occurred an instant separation from God. Their spirit nature died. They "must be born again," to possess spirit life. They were "dead in trespasses and sin."—Eph. 2:1; Col. 2:13.

The moment they ate the forbidden fruit their attitude toward God was changed. They hid from Him. *They were sinners.* They feared God's presence. Before the sin they were friends: they were God's children, they delight-

ed in Him. Now they were no longer His *children,* only *creatures* of His. No man since the fall who has not been born of the Spirit is a *child* of God; only His creature. "That which is born of the flesh, is flesh: that which is born of the Spirit is Spirit."—John 3:6.

Jesus said to a company of Jews, "I know that ye are Abraham's *seed*, . . . If ye were Abraham's *children* ye would do the works of Abraham. . . Ye are of your father, the Devil." —John 8:37-44. These Jews were the direct *descendants* of Abraham; but Jesus said they were not his *children.*

The same is true of the human race: They are not the *children* of God unless they have been born of the Spirit. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14. There is no such thing as "The fatherhood of God, and the brotherhood of man," except as it applies to the reborn souls. The others, to use the language of Jesus at John 8:44, "Ye (the unregenerate) are of your father, the Devil." The children of the Devil and the children of God are not brothers.

The relation of the redeemed, the children of God, to the unsaved, may be seen in John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." God seeks to the utmost their salvation, as is here seen. Jesus said that if Abraham's seed were Abraham's children they would do the works of Abraham. So if we are the children of God we will do the works of God, namely, seek the salvation of all God's creatures to the uttermost, as He is doing.

It may be illustrated by Paul's expression at Romans 1:14:

> I am debtor both to the Greeks and to the barbarians: to the wise and to the unwise. So then, as much as in me lies, I am ready to preach the gospel to you that are at Rome also.

What had the Greeks and barbarians done for Paul that he was their debtor? They had stoned him, lashed him, chained him, and other like deeds. But they were God's lost creatures, and he, being a *child* of God, sought their salvation.

4. Provision for Man's Restoration to Childhood in the Family of God.

The first intimation of restoration to God's favor is in Genesis 3:15, where it is stated that the seed of the woman should bruise the serpent's head. The Old Testament is in a large measure built up around the idea of Restoration. Its sacrificial system derives its meaning therefrom. The fifty-third of Isaiah sets it forth clearly; and in the New Testament we have an account of the fulfillment of the prophecies and the bringing of life and immortality to light. 2 Tim. 1:10.

Perhaps the briefest statement of the complete plan of restoration to God's family is at Romans 3:24-26:

> Being justified freely by His grace, through the redemption that is in Christ Jesus: Whom God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time His righteousness that He might Himself be just, and the justifier of him that hath faith in Jesus.

That God might be a *just* God, and forgive the sins of men, He took upon Himself, in the second Person of the Trinity, man's relation to the law, and died in his place. "Christ died for the ungodly" (Rom. 5:6) and now offers justification to all who forsake and turn from sin. Through faith they enter by a new birth into sonship of God.

These subjects constitute the theme of the Bible; God's revelation to man. These themes are set before us in declaratory statements, and illustrated in the lives of individuals, families and nations.

4. The influence of the Bible.

The influence of the Bible as seen in the history of the world, is another great reason for accepting it as God's revelation to man, and correctly informing him of the source of all things material, and of life. It tells him whence, and how, all *things* and *man* came, and whither man is going. It unfolds, and leads to the only uplifting influence the world has known in the field of morals. Where the Bible is unknown, conditions obtain, and always have, such as that we, who live under the benign influence of a *Christian* civilization, shudder to contemplate. Truly "The entrance of Thy Word giveth light; it giveth understanding unto the simple." "Thy Word is a lamp unto my feet, and a light unto my path."—Ps. 119:130, 105.

And above all, it teaches how to become "children of God, and if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with Him, that we may be also glorified together."—Rom. 8:16,17.

Every form of religion except that of the Bible has degraded man, and brought to him suffering. Besides all the other miseries, and they are many, India has suffered through its religion, multiplied millions have died of starvation! The picture of the Bibleless nations is one of woe. And, further, where a religion bearing the name of Christian goes with a closed Bible, the people are not uplifted. Witness the

Philippine Islands as we found them. Look upon the conditions in Mexico, Central America, and elsewhere. Then visualize the history of that type of religion in Europe during the past fifteen centuries! Time forbids illustrating the well-known facts.

IV. "Come Unto Me."

The Bible has revealed to us the source of all things, and our relation to God, and presents Him calling to us, saying:

Come unto Me, all ye that labor and are heavy laden and I will give you rest: take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls: for My yoke is easy and My burden is light.—Matt. 11:28-30.

Is it the home where misfortune has entered? Yea: but "All things work together for good to them that love God . . . that they may be conformed to the image of His Son."—Rom. 8:28,29.

For whom the Lord *loveth* he chasteneth and scourgeth every son whom He receiveth . . . that we may be partakers of His holiness.—Heb. 12:6-10.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—Ps. 34:19.

Cast thy burden on the Lord and He will sustain thee.—Ps. 55:22.

Is it the home where mother has fallen asleep? Aye: but she has fallen

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

He will swallow up death in victory: and the Lord God will wipe away tears from off all faces.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.—Is. 25:8. Rev. 7:17.

Was it from *mother's arms* that the little child was taken? Yes: but the *Christian* mother beholds a vision of glory; and sees her child enfolded in the arms of the Son of God; and hears Him saying, "Of such is the kingdom of heaven."—Mark 10:13-16. And she feels in the place of the soft arms about her neck, and the cooing voice in her ears, a sustaining presence, a Divine infilling, a strengthening, such as never before experienced. It is "the peace of God." "My peace I give unto you."—John 14:27.

Are the years multiplying for you, and the sun of life sinking behind the western hills? Yes, but the sky is beautiful, for the light of the City of God is reflected thereon, and the ear catches the anthems of the glorified, and a sweet peace fills the soul while waiting for the swinging of the gates, and the embrace of the Lord of Glory as He welcomes home His child.

The Natural and the Spiritual

By J. P. Gerrie, D.D., Toronto

Isaiah 55:10,11

THE illustration of the spiritual by the natural is a favorite method of Bible teaching. In the Old Testament are many references to the sea, the mountains, the hills and almost every object of nature. Our Saviour taught largely by like methods, and makes repeated references to the vineyard, the field, and scenes familiar to His hearers. Writers of other days have drawn innumerable lessons from the sunset, the sunrise, the ocean, the prairie. Psalm 148:3 "The rain cometh down, and the snow from heaven" to the natural world, and in the spiritual, it is "my word." But for Him there would be no flowers, no crops, no fruitage of any kind.

So also it is in the spiritual. God is behind every noble thought, every true word, every kind deed. Without Him there would be no reform, no philanthrophy, no prayers. The sweetness of the home, the purity of life and nobility of character are all from Him.

The "sower" and "eater" may be fittingly applied to both the natural and the spiritual. In the natural world we see the trees, the gardens, and fields. Equally manifest is the human agent in the spiritual. But for man there would be no church bell throughout the whole land. Not a song, not a prayer would ascend to God.

"Make it bring forth and bud" is the lesson of the natural. "Shall not return unto me void" is that of the spiritual. The great fruitage, and the harvest never fail. With greater assurance can we speak of the spiritual where there are no contingencies of drought and frost. Every prayer of faith will bring its answer, offer its returns; every service its reward.

"Seed for the sower and bread for the eater" is yet another message of the natural. "Prosper" is the glad note of the spiritual.

"Returneth not thither." Of course the rain and snow go back again in another form just as any good work redounds on the giver. Thus it is with all nature. The flowers bloom not for themselves, and the fruit ripens not for itself. Everywhere there is a free, unstinted bestowal of nature's best and choicest gifts.

So should it be with the spiritual, and so I believe it is with the truly spiritual, but far short of our attainments of this standard. It is pound for pound, yard for yard and measure for measure. Oh, may we learn the lesson of nature—of the Christ, Himself, and give ourselves freely, gladly and without reserve to God.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Satan the Defamation of Man

Matthew 4:1-11.

SINCE an educated man has denied the historicity of Jesus, we cease to marvel that some have denied the existence of Satan. However, the days are past when people believed that disease comes from moist earth. We know that the germ is in the air. Some may still deny the existence of the devil because they think there is a devil in every man, and that is devil enough. This is the defamation of man, of human character. Besides we are conscious that there is a power not our own that makes for wickedness. Thoughts are suggested to our mind by some outside personality, unseen, but tremendously felt. The Bible calls this the devil. Why cavil about the name?

Jesus was in constant spiritual touch with the Father God, and spoke with Him, as face to face. So when tempted to sin, He spoke to Satan, as face to face. Jesus ordered Satan out of His presence; and he went and good angels administered unto Him. Jesus taught this as distinctly as He taught the existence of God. He did not need to prove either fact any more than to prove the existence of the air that we breathe.

The Book of Job is a masterpiece of poetry and wisdom. In it human nature faces the devil and faces God. God gloried Job; but Satan defamed him. Temptation is here seen in its most subtle form.

Satan's worst defamation of man is in leading man down to live his worst slander. He wears the livery of Heaven to deceive man into sin, and then tells him he is hopeless, and that he might as well go the whole way. He deceives men and women to-day as he deceived Eve, the Mother of all living. He interprets the Old Testament to mean that God is a cruel, unjust, revengeful Being, waiting to fling most men into hell, even little children. He asserts that no one is good, those that seem so are hypocrites.

Satan can get a slap at God only through His children on earth. Thus he is the great adversary of God and man. He wages war with the divine, on earth where he finds man part animal and part spirit, partly a brute and partly a god, made in God's image. By defaming man, he brings discredit upon the Father. Man is God's masterpiece, His handiwork.

Satan defames man by making him believe that he is only animal. He teaches that man's life goes out like the light of a throttled gas jet, like the music of a broken violin. "Let us eat, drink and be merry, for tomorrow we die." This is the heart of worldliness, of materialism.

Satan's chief aim is to cover man with dishonor. He does this by his putrid philosophy and by his seductive leadership. The body is thus robbed of its divine guide and soaked in corruption. He becomes insensible to the higher motives and desires. He sells his birthright for pleasure.

"And I saw an angel come down out of Heaven, having the keys of the abyss, and a great chain in his hand . . . and bound him for a thousand years, and cast him into the abyss."—Rev. 20:1,2.

Disobedience is Man's Fall

Genesis 3:1-21.

EVEN Satan cannot destroy man's Godward nature. He can defame, for he is the Father of Lies; but slander is not a fall. Reputation and character are entirely different. To steal man's good name is worse than robbing him of real estate or gold. To strip man of his earthly props and decorations is to reveal his true nature. No man can blame slander and bribery for a low life. Each one has the key to his own honor; and he stamps himself a fool that gives the key to Satan, as Adam did in Eden.

It was not what Adam ate, apple or orange, that made him fall. It was the disobedience to what he believed God wished him to do. Man was created with uplifted face and a heart responsive to God's love. The forbidding tree was a test. Man was devoid of character, and he fell before the devil's temptation, charmed by him as some are by a snake. The fruit he ate was small, but the disobedience was life-wide. It changed the attitude of the soul.

Adam felt the change before he realized its meaning. He became afraid of God, and hid himself. He was conscious that he had disobeyed. He knew that he had acted unworthily, sinning against the goodness of God. His finer sensibilities were blighted. Thus it is to-day. If we do what we know is wrong it debases our nature and benumbs our spiritual faculties, "seared in conscience as with a hot iron" (Tim. 4:2).

"In the day thou eatset thereof thou shall surely die." If man had not sinned, would his body have lived forever? No. The change was in the mind and heart and soul. The apple was not poisonous to his body; but the disobedience was an outrage to the soul. His body was mortal from the first and his feelings towards Eve as his wife did not change, as Milton wrote. The change was between his soul and God. The sin was spiritual. The fall was spiritual. His loyalty to God died and his allegiance to Satan began.

When created man had a pure, good nature, in harmony with God's will. All nature was handed over to him, to rule it for God. He was to be God's agent, the triumph of His creative power and wisdom. Man was a traitor, and took the blessings greedily, selfishly, to manage everything as he pleased, regardless of God's plan, and purpose. His tastes were perverted, his conscience became jaundiced, his ambitions were low instead of high. That which was to make him human, a noble man, died within him; and the brute beast in his animal nature was fostered, and given complete control.

Man has the awful choice of being loyal to God or to Satan. The sweet and lovable little child may grow up under the control of evil until it becomes ugly, false, corrupt. Judas was once a lovely boy, but he disobeyed God, became false to Jesus, and his traitor. In the Last Supper a man in jail, a criminal, was painted to represent Judas, and ten years before his manly face was taken to represent Jesus.

Salvation is Man's Remaking

John 17:1-26.

GOD made man. Satan unmade man. Christ remakes man. This is salvation. Redemption is much from a legal standpoint; but salvation is more. It is saving man from the ruin of a sinful nature. God created man by the word of His power; but in order to remake man, He became incarnate in human nature in the person of His Son, Who showed His love by unbounded sacrifice. He wins man's affection and devotion. This was the Annunciation: "Thou shalt call His name Jesus; for it is He that shall save His people for their sins."

Jesus has taken away the sword of wrath and opened the way of life. He has removed every obstacle to man's remaking. He has taught us the true nature of God, as a loving Father. "Like as a Father pitieth his children, so the Lord pitieth those that fear Him." In His life he has shown the possibilities of human nature and has challenged us to walk in His steps. He had hope for the outcast, and He changed Mary Magdalene with seven demons into a Christian woman of great loveliness and devotion. When Satan claimed to be the "Prince of this World," Jesus overthrew the usurper and proved His right to earth and man. "The Prince of this world is judged," outlawed. "The earth is the Lord's and the fullness thereof."

The Church is often blamed for not making the earth at once into a Paradise. Fanatics say that if all Church members were what they ought to be all mankind would be won for Christ in a very short time. It is true that if we personally are not what we ought to be, it is our own fault, because we do not allow the Holy Spirit to take absolute control of our life; but if others do not accept Christ, it is their responsibility and not ours. All did not believe Jesus. He did not transform the nation even in three years. He was not to blame. The soil of many hearts is stony, weedy, or trodden hard.

The remaking of man is more than whitewash. To rebuild a pump does not purify a foul well. Jesus was not pleased with the fastidiousness of the Pharisees in performing outward ceremonies, while their heart was immoral. The Sermon on the Mount reveals the thoroughness of God's remaking. "Out of the heart are the issues of life."

Paul rightly speaks of the remaking as complete. "We are new creatures in Christ Jesus." The desire for evil dies. The desire for good arises within our soul. "Old things are passed away; and, behold, all things are become new." When the heart is right with God, then all the life becomes right, though perhaps gradually and laboriously. "Twice-born men" are transformed. They love what they hated. They hate what they loved. Valentine Burke, the notorious burglar of St. Louis, had a mania for crime. He threw down in disgust a sermon of D. L. Moody, given to him in prison. But he got right with God. His nature changed absolutely. He proved himself a true citizen. He became an enthusiastic evangelist. He was remade by the Spirit of God. This is a vivid expression of the experience of millions.

The remaking of man is a present achievement. God could easily remake a man by taking him out of the world, and out of the body; but to remake a man, inhabiting a body corrupt with sin, while surrounded by the seducing influences of the evil minded, that is the outstanding miracle of divine grace. When a Christian does not come up to our expectations, let us remember that God is not done with him yet. He that has begun the good work will perfect it in His own time and way. Jesus believed this, lived this.

The New Birth

John 3:1-17.

JESUS was the perfect man, noble, true, pure, heroic. Millions on earth to-day have something of His divine loveliness of life, following in His steps. But on the other hand we see men and women so degraded, so lost to honor, so ugly, so filthy, that we wonder why the difference. We ask if all could possibly be worthy of the human ideal. How did the good get that way? Nicodemus was puzzled. Wisely he went to Jesus. He was given the secret.

"Except one be born anew he cannot see the kingdom of God." The new birth is necessary in order to understand the puzzle of human life. Paul said that a veil was over the heart of the Jew so that he could not see the real life of Jesus, that He was their Messiah, incognito. "Blessed are the pure in heart; for they shall see God." A foul heart cannot see purity. A foul soul cannot see God, nor Jesus Christ. The needed change is like a new birth.

The new birth means the birth of a new spirit. When a child is born into the world, he receives a spirit that makes him human. The fetus becomes a child. The mind of the animal sees only material things. Some scientists see only as an animal. Nicodemus saw Jesus only as a man. He needed to be born of the Spirit. Then he saw that the spirit of Jesus was the Spirit of God. Then his aim was to live the spiritual rather than the material. In this new birth we all rise into the higher sphere where we see and desire and work for the spiritual realities, godlike entities.

Born anew of the spirit we respond to a new range of appeals, to a new challenge. The new born babe responds only to the physical stimulus. The sensual man responds only to the seduction of pleasure, to what tickles his bodily senses. The worldly minded is not touched by beauty or love. The miser cannot understand the satisfaction and glory of living for others. The sot marvels dumbly at the decent, refined life. But born of God, the soul of man is not attracted by the mud and mire of the pig's slough. He looks at the lovely flowers, and lifts his eyes to the firmament by day and by night. The works of God's fingers and the traits of God's character are everything. "Whereas I was blind, now I sees."

The spiritual birth gives us a new consciousness. The newly born babe gradually becomes conscious of its Mother, of the outer world, of mind, of spirit. So at birth of the spirit man becomes conscious of God, feels His presence, and gradually enters into the kingdom of God. Psalm One Hundred Thirty-Nine is a wonderful expression of the twice-born soul.

"Partakers of the divine nature." Christ is born in us the hope of glory, making us the embryo of the immortal life. The child has something of the life of the Father. God is the Father of our spirit. This sharing of the life of God makes us supremely human. Jesus was the perfect blending of the human and divine; and by the mysterious working of His Spirit in us we, too, become the sons of God, and can call Him "Our Father."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

"Oh, yes," agreed Peyton. "Now to my story. Well, after you went out of my life, I wandered as one dazed by a great misfortune. I was not fully recovered yet from my accident; and, besides, I had lost you. It seemed that the very essence of life had oozed out, and that my body merely existed from day to day. Purpose was dormant. And then your last words came to me, 'I hope your life may be a successful one, and that you will become just such a good and noble man as I know you can be.' It was as a dear message from afar. I steadied to my task. I attacked my lessons with an unwonted zeal; and when commencement came, I graduated with peculiar honors.

"My sister came to commencement. With her came a man named Charles Carter. He graduated the same year from the Church college she was attending; and they were engaged. He was to go to the Seminary for three years. She was to finish her course at college; and as soon as he should enter upon his ministry they were to be married. She is a noble girl, and you and she are much alike. You must know her. But to return to my story.

"I had developed some reputation as a leader. Various commencement duties and Society functions brought me into the limelight as a speaker; and I discovered a bent toward public expression. Carter heard me on one of the best of these occasions. He said I must become a preacher, and planned immediately that I should go to the Seminary with him. I was much embarrassed. I was an extreme rationalist, a free-thinker, a scoffer at religion, and a pronounced critic of the Bible. My sister also was enthusiastic; she desired that I should agree to the plan. And then, Wanda, I thought of you again. I recalled some prophetic words of yours; when you had said that in imagination, a great balance swung before you with all the wisdom of scholarship thrown on one side, and my sister's pure life and faith outweighing it in the other pan. It gripped me! I gave in for the time being, and agreed to join him at the Seminary. If nothing came to prevent, I could, at least, give it a trial.

III. What Is Scholarship?

To my conception, a scholar is one who has given exceptional time and effort to study, and whose acquirements in consequence have a weight that a less favored investigator would not have. As to whether his findings are right or wrong, scholarship does not decide. The mistake is in accepting the findings of this class without subjecting them to a test as to their truth or falsity. Scholarship can not vouch for truth; that quality must be established from another angle.

"In my perplexity I went to a young ministerial friend whom I had found quite reasonable about religious doctrines, and stated my case to him. He said I was just the man the ministry needed. My attitude was the correct one; that the modern needs of the ministry were to be met by men who were scholarly and willing to eliminate the obsolete viewpoints of religion in favor of the sensible, natural conceptions of the times. Civilization had grown away from religion and religion must be brought up again to civilization. He asked me if I believed in a God; and I told him I believed in a Great Cause or Power of some kind, and might as well call it a God as anything. He informed me that was just the attitude needed. I stated that I could not believe in miracles, as they were contrary to the laws of nature; and he agreed that no sane man could. I told him my conception of Christ was that he was a natural man, but a very able and good one; and again he agreed.

It seemed that I had more religion than I had thought I had, and I became interested. I was surprised, and I asked him what modern religion was. He told me that the essentials of it were to live a moral life, lend assistance to good efforts, help in every kind of social uplift, be honest, and go ahead. I felt relieved. If that was religion, I had no scruples. I entered the Seminary.

"Charles was a scholarly man: keen, sensible and intellectual. He clung tenaciously to the inspiration of the Bible, the truth of miracles, and the supernatural birth of Christ, with faith in His mythical resurrection. We did not quarrel about it. He clung to his viewpoints, and I hung onto mine. When we finished our course, and came before the committee for ordination, I expected to be rejected. But I candidly stated my attitude, and without reproof they ordained me.

"Not much more remains to tell. I was recommended for this church and accepted the call. My work is beginning. It may be, as you imply, that I have more theology than religion. But be that as it may, I believe that I can accomplish something worth while, and am willing to try. I hope my attitude is better adapted to the world's needs than that of my prospective brother-in-law. But you may not agree."

"No; I do not agree," she rejoined. "But we will not quarrel about it. Another thing: if I stay here, must I listen to your preaching?"

He laughed, and answered: "Just satisfy yourself and your own conscience as to that. I believe in liberty; I believe in following one's conscience, the inner light. I am not narrow. I do not hope to make you better. I am confident of your goodness and your well-based hopes of Heaven. If your faith is in fear of my facts —just hold onto your faith; but I am sure you are wrong and prejudiced. But enough of that. Another matter: Wanda, will you marry me?"

"And once more, Peyton, I must say 'No!' "

"I may never ask you again," he teased.

"So much the better!" she flung back, "for it seems cruel to refuse what you seem to think you want so much."

"You will yield, some time," he said, confidently.

"No, Peyton, do not deceive yourself. It is for the best, as I have said. I shall never place such a burden on you. You have an adequate task to lift yourself into a life of complete honor and integrity without trying to drag my disreputable past along with you. I hope I have made myself clear?"

"Altogether too clear," he replied, soberly.

"And now, as to our religious views," Wanda continued. "I am sure you have devoted entirely too much time to an investigation of the so-called 'Modernist' viewpoint. You either do not know there is another side to the question, or you are too prejudiced to admit it."

"I am not prejudiced; but there is but one side, and it is a waste of time to investigate the other side. No reputable scholar has raised his voice on that side. It is merely a few old fogies who are too fossilized to admit new truths, that still cling to the worn-out ideas of a past order."

"Are you exercising a strange streak of humor, or displaying your egotistical ignorance?" Wanda chided, with a laugh.

"I am very much in earnest," he insisted.

Wanda sobered at once. "How unfortunate!" she exclaimed. "You are quite true to form. I am very sorry, for I did expect better things of you. It is strange how blind a man striving after the Modernist *ignis fatuis* can be. It is such a strange madness that nothing but the indefatigable alertness of Satan can explain it. Honestly, Peyton, I want to insist that there is a strong other side to the question. Now listen! You are aware that in my University days I was as blinded as you are; but I have found that there is a reverent scholarship on the other side. And so will you, if you will give it respect enough to investigate. I do wish you would let me select a few books out of my collection for you to read."

"Wanda, I do not want to quarrel with you; but I must insist that there is really nothing worth while on the other side of the question. I admit there may be a lot of obsolete, worn-out, weak argument with no foundation other than a foolish belief in a supernatural, impossible attitude. Time is too valuable for me to waste it in wading through such useless speculation as much as I should like personally to oblige you. The scholarship of the world scientifically, philosophically, and historically—not to say reasonably—is all on my side. There is no weighty authority on the other side. Scholarship is on my side."

"Peyton, what is your conception of 'scholarship'?" Wanda asked, with a little quiver in her voice.

Peyton laughed with amusement. "Why, Wanda, what a ridiculous question! Scholarship is a word that needs no defining. It is quite self-explanatory as a term."

"There is where you make a mistake," she insisted. "The entire matter hinges on what *scholarship* means. Now, listen! It is the general mistake of those of your way of thinking to denominate as scholars *those who think as you do,* irrespective of any real erudition they may possess. I insist on your defining 'scholarship' for me."

"Well, if you insist, I will try a definition, though it is a new idea to me. I have always accepted the 'assured scholarship' findings at what it is labeled without an effort to define the terms. Perhaps you have a definition to offer?"

"Perhaps I have," she replied, her eyes brightening at the challenge. "But I can not define the term in the things advocated as you do, but in the conditions and attainments of the individual who speaks with authority. To my conception, a scholar is one who has given exceptional time and effort to study, and whose acquirements in consequence have a weight that a less favored investigator would not have. As to whether his findings are right or wrong, scholarship does not decide. Your mistake is in that you accept the findings of your class without subjecting them to a test as to their truth or falsity. 'Scholarship' can not vouch for truth; that quality must be established from another angle."

"But you must admit that a scholar defined from your viewpoint may give much of his study to the establishment of truth!" argued Peyton.

"To be sure," confirmed Wanda, instantly. "And, on the other hand, he may give no thought whatever as to the truth of what he promulgates."

"How is truth to be determined?" Peyton asked, reflectively.

"There is but one source of truth," Wanda replied with conviction. "God is that source."

"But how are we to know what God decides about a matter?" asked Peyton.

"He has not left us in doubt about that," affirmed Wanda. "He has revealed the truth about every matter that comes into our experience, morally, religiously, ethically, socially, individually. The Bible is His Word, and it solves every weighty truth that we need to know."

Peyton laughed derisively. "I think, Wanda," he retorted, "that you have a serious case of Bibliolatry."

And hastily he took his leave. There were some things in what she had said that left him with a feeling that he had experienced the reasoning of a mind as keen as his own.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

"This Puzzling Planet"

THE above is the title of an interesting and informing book by Edwin Tenney Brewster, published by the Bobbs-Merrill Company, Indianapolis. The price is $4.00. The sub-title also stirs your curiosity: "The earth's unfinished story; how men have read it in the past, and how the wayfarer may read it now."

The author's style is terse and vivid, and as simple as possible in view of the scientific field he traverses. We have read a large part of it with much interest and profit. Perhaps you could find all the facts, or at least most of them, in textbooks on geology and astronomy, but you would hardly find them put up in so simple and "taking" a style. Besides, you would miss the author's views and his unique way of putting things.

We are impressed with the author's frankness in many places. Sometimes he seems to us to indulge rather overmuch in speculation, and accepts conclusions that do not seem to us to be convincing; but, as a rule, he frankly admits that certain hypotheses have not been scientifically proven, and hence cannot be dogmatically affirmed, even though he thinks much may be said as to their probability. To us, this displays the right kind of a temper.

The Christian believer is ready to admit with the author that in many ways this is a puzzling planet. He sees that mere physical science cannot go very far in figuring out how the world was developed or in what form it was at its beginning. And of course, he knows that Biblical science throws little light on these points. He sees the defects of the nebular hypothesis, once accepted almost as gospel truth by the vast majority of scientists, but now cast into the discard. He cannot help feeling, too, that the planetesimal theory lacks adequacy, although it may seem to explain more facts than did its predecessor, the nebular hypothesis.

The Christian believer, however, thinks that this theory—and others based on mere natural-

ism—does not go back far enough. Let us see. To begin with the spiral nebula, with its so-called "knots" here and there, and its supposed "dust" and smaller meteorites surrounding them, and to endue it with a *penchant* for planet-making, and accept that as the original condition of the primordial material—surely that is not going back far enough to account for the origin and constitution of matter. How did that nebula come to be at all? And how did it happen to get the tendency for evolving into orderly systems of planets and stars? If it existed from eternity, and had from eternity a propensity to develop, why did it not reach its present status long ago? On the other hand, if in its primitive state it had no planet-making tendency, how did it ever get it? Something cannot be gotten out of nothing.

We suggest as an adequate—yes, and as the only adequate scientific hypothesis—that God created the primordial material, and whatever may have been its original form, He endowed with the potency and proclivity for developing into such a universe as we know the cosmos to be today. The advantage of such a hypothesis is that it assigns an adequate cause for the origin, continued existence and diversified phenomena of the universe. Otherwise no efficient cause can be found. The problem has no solution.

Besides, this hypothesis throws a clarifying light on the problem of the *why* and *wherefore* of the universe and its final destiny. It also accounts adequately and rationally for the origin of man, the purpose of his being, and the worth-while outcome of his creation. The exact method of bringing the universe, including "this puzzling planet," to its present status makes an interesting study, but it is not so very vital and important. Fundamentally it makes little difference. But for man to know whence he came, why he is here, and whither he is going —that is of paramount importance. In fact, it is so vital to know these things that, if they are not clearly revealed in nature, the Power that created the cosmos and brought it to its present condition ought to have given us a special revelation regarding them. In the Bible we have such a revelation. If the Bible is true, our deepest problems are satisfyingly solved. If the Bible is not true, then we are groping in darkness, and human life is more "puzzling" than is "this puzzling planet."

It is a fine thing for a scientist, or a man who writes knowingly on scientific themes, to be candid, as Mr. Brewster is. He says of the planetesimal theory (p. 302): "Moreover, of some thirty thousand nebulæ already photographed, not one shows the least sign of evolving into anything else. Surely, if spiral nebulæ do alter to solar systems, some few of them ought to be detected on the way!"

Just so! It seems that even the nebulæ "stay put"—persist in remaining true to type. Just as is the case with organic types as we know them in the floral and faunal realms of our enigmatical planet, they stay where they were originally put. But of course, the evolutionist will say: "Just give the nebulæ time enough! We do not see them developing toward solar systems now—but just give them some billions of years, and they will perform their predestined function." Yes, time will make up for all defects!

We really think, though, that Mr. Brewster has given the *solar plexus* blow to planetary evolution in the above honest admission. We likewise think he reasons inconsistently when he adds in the next paragraph that, with the exception of what he has conceded, "the new planetesimal theory is absolutely 'tight.'" Here we differ. The admission he makes is fundamentally fatal to his theory.

That there has been a process in the bringing of this mundane planet to its present status, we think that science—especially geology—has made clear. It is not reasonable nor Biblical to say that God created our earth at once or in a moment just as it is now. But just how it was all done our scientists can only conjecture. What the Bible teaches is that there were successive acts of creation to bring into existence something new, followed by periods of orderly development in the interims of creation. That, we think, is as far as the Biblical revelation goes.

Our author goes wrong in his representation of the ancient Hebrews. He says that the Babylonians had no geology because they lived out on the level plains of Mesopotamia where there were no rocky formations. Then he adds: "Therefore, also, had the Hebrews none. They borrowed all their science, most of it from farther east, having themselves no heads at all for any sort of natural knowledge."

We stop our quotation here at a semi-colon. Where is the historical proof for such assertions? None is cited by the author. When such vital statements are made, the sources and authorities ought to be cited, with authors' names, titles of books, and pages where found clearly indicated. It certainly cannot be proved by any available historical records that the Hebrews "borrowed all their science." The fact is, the evidence is the other way. Let any one read the first chapter of Genesis, which gives a sane recital of the origin and development of the

natural cosmos, and compare it with the Babylonian cosmogony, and he will see clearly that the Hebrews did *not* borrow their science from the Babylonians.

Nor is it correct to say that the Hebrews had "no heads for natural knowledge." Not only do the first chapters of Genesis correctly describe the natural realm, but throughout the whole Old Testament history there are many references to natural phenomena, and these references occur in records that were made long before the time of the Babylonian exile. God pointed Abraham to the stars of heaven and to the sands of the sea. Even back in Genesis II Adam was told to till the soil of the garden, partake of the fruit of the trees and name the animals, and their names were to be given appropriately (Gen. 2:19). He even had discernment enough to see that no animal would make a fit companion for him. The animals belonged to a different genus, and he knew it. Abel and Cain must have had enough knowledge of nature to rear and tend flocks and to cultivate the soil. The story of the flood points to a considerable knowledge of natural history and the phenomena of nature.

It is entirely gratuitous to assume that the Hebrews, dwelling in the midst of a natural environment, took no interest in it. Moses lived in the Midian desert for forty years, and afterward led the Israelites through much of the same country. Is it to be supposed that he felt no interest in natural phenomena? David often referred to natural things, and Solomon even wrote treatises on flowers, plants and animals. Read the book of Job, and you will see that God justified His ways to man by an appeal to the wonders and powers of nature.

". . . and no Jew seems ever to have noticed that the mountains which are round about Jerusalem were stratified rocks." So our author continues.

Let any one consult a Bible concordance—Cruden's or Young's—and see how often the words "rock" and "rocks" occur. Moses wrote: "For their rock is not as our rock, our enemies themselves being judges" (Deut. 32:31). Note other references: "He putteth forth His hand upon the rock (flint); He overturneth the mountains by the roots. He cutteth out rivers among the rocks; and His eye seeth every precious thing" (Job 28:9,10); "To dwell in the cliffs of the valley, in caves of the earth, and in the rocks" (Job 30:6); "To go into the clefts of the rocks and into the tops of the ragged rocks" (Isa. 2:21); ". . . they shall hunt them from every mountain and from every hill and out of the holes of the rocks" (Jer. 16:16); "Lead me to the rock that is higher than I" (Ps. 61:2).

Indeed, the Hebrews must have been close observers of the rocks, so numerous are their references to them. There are not as many references to the stars as to the rocks in the writings of the Hebrews. Yet Mr. Brewster asserts that they "knew astronomy" (p. 23). We venture to say that they knew as much geology as astronomy. Men who write about the clefts and caves and holes in the rocks surely must have observed that there were "stratified rocks" in the mountains round about Jerusalem.

Thus we know how to estimate this assertion by our author: "Old Testament and New alike are crammed with astronomical allusions—but neither has a hint of any earth-science."

But note what is said of Solomon: "And he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings 4:33). A good deal of "earth-science" there! But David, Solomon's predecessor, wrote this of man: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (Ps. 19:6-8). Why, even in the first chapter of the Bible we read that God gave man dominion over the realm of animate nature. Our Lord referred to the fowls of the air, the grass and lilies of the field; and so keen and fine were his observations that he said of the lilies, "Solomon in all his glory was not arrayed like one of these." We have made no count, but we venture to say that there are fully as many allusions in the Hebrew Scriptures to the things of this "puzzling planet" as to the sidereal heavens. So our critic has proved himself to be an unreliable guide.

The charge that the Jews "borrowed" from the Babylonians nearly everything that is worth holding is an old and shopworn one on the part of the rationalists and Modernists. Many Biblical scholars have again and again shown its unreasonableness. The Babylonians were idolaters and polytheists. The Hebrews from the days of Abraham were monotheists—except when they were led into idolatry by their pagan neighbors. In Babylonia at the time of the captivity, idolatry prevailed; but the genuine Hebrews, after their return to their native land, were incurable monotheists. They never again lapsed into idolatry. Then how could they have borrowed from their captors?

The Babylonians were astrologers, many of

them. Among the Hebrews after the exile there is no evidence that they accepted such superstitions. On the contrary, the writers of the captivity always attributed the creation of the earth, the sun, the moon and the stars to the one true God. So in the New Testament there is no astrology. The direct contrary is the truth. Our Lord spoke of "the beginning of the creation which God created until this time" (Mark 13:19). Also: "But from the beginning of the creation God made them male and female" (Mark 10:6). Speaking of the divine Logos, who is identified with God, the Gospel of St. John says: "By Him were all things made, and without Him was not anything made that was made" (John 1:3). Note this: "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him and for Him" (Col. 1:16). Read also Rev. 4:11 and 10:6.

There is no astrology in the Bible, Old or New Testament! So far as its teaching is concerned, it inculcates throughout the doctrines of pure monotheism, creation, preservation and redemption, while it condemns all forms of idolatry. These are matters of common knowledge among all people who are reasonably well acquainted with the contents of the Bible. Our author, it would seem, has been reading modernistic books about the Bible instead of reading the Bible itself.

Reviews of Recent Books

A New Book on Christian Psychology, Reviewed by Professor W. H. McPheeters, D.D., Decatur, Georgia

(Dr. McPheeters occupies the chair of Old Testament Literature and Exegesis in Columbia Theological Seminary, Decatur, Ga. The conductor of this department of the CHAMPION asked him to review the book in question, and to express his opinion of it frankly.—*L. S. K.*)

A Handbook of Christian Psychology. By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. $1.50.

Books are written to be read; and when a second edition of a book is called for, it shows that it is being read, and that, so far at least, it is answering the purpose for which it was written. But it does much more than that. It creates the presumption that the book is worth reading.

Dr. Keyser therefore is to be congratulated that there has been a call for a second edition of his *Handbook of Christian Psychology*. Not only is Dr. Keyser to be congratulated, but the Christian public as well. This call for a second edition of this work means that sane and Scriptural views on the important subject of psychology are being demanded and disseminated among the young men and women who hold in their keeping the future of our schools and colleges, of themselves, and of our country and the church of God.

There is all the more reason for satisfaction in this demand for Dr. Keyser's book, because we live in a day when unsound and dangerous views of psychology are being widely disseminated. Amazing as it may sound, there is today what calls itself psychology that seeks to prove to the rational self that it—that is, the rational self itself—does not exist as a true entity, but is merely an epiphenomenon of nonrational matter. An epiphenomenon, I may add, is "a phenomenon which is a mere accompaniment of some effect, but can not itself be regarded as either cause or effect." To many, therefore, it will seem that an epiphenomenon is a *vox praeterea nihil*. For this comparison, however, in the name of reality, I hasten to apologize to the *vox praeterea nihil*. For whereas the latter is at least a *vox*, the epiphenomenon is merely a *nihil*. And yet this madhouse psychology, which seeks to prove to a *nihil* that it is nothing but a *nihil*, has today a large vogue. In his book Dr. Keyser has set himself a twofold task. He aims, of course, to present his readers with a strictly scientific account of the constitution, activities and relations of the human mind. But he seeks further to show that such an account confirms the teaching of the Scripture on this important subject, and is itself confirmed by the teaching of the Scripture. Accordingly, quite a considerable part of his book is occupied by the "Correlation of the Bible and Scientific Psychology."

Dr. Keyser's treatment of his subject falls into four parts. Part I, Introductory Data, Definitions, Psychology as a Science, and the Relations of Christian Psychology. Part II, Bible Psychology. Here, after a brief discussion of the Bible as a source book for Christian Psychology, Dr. Keyser treats of Man as a Dual being, of the Psychological Terms in the Bible, and finally of the Bible Doctrine of Man as a

psychological being. Part III, Correlation of Bible and Scientific Psychology is the real core of Dr. Keyser's book. In it, after certain introductory matters, he treats of the Bible and Scientific View, and of the analysis of the Human Mind. Part IV, Applied Psychology, is quite brief. The book closes with four brief appendices, the last of which is a useful bibliography to guide the reading of such as may wish to go more fully into the large subject than Dr. Keyser's purpose permitted him to do.

One may differ with Dr. Keyser about some minor matters, such as nomenclature and the like, and still, as the present writer does, cordially wish his book a wide circulation.

Where Did We Get our Bible? By George L. Robinson, Ph.D.,D.D. Doubleday, Doran and Company, Garden City, N. Y. $2.00.

How our Bible was given and how it was transmitted from age to age are matters of perennial interest. A good many books on the subject have been written with a subjective bias, and hence one cannot give them one's entire credence. We are glad that Dr. Robinson has given us so reliable a history. While he says in his preface that "the history of how we got our Bible is a purely historical question, having nothing whatever to do with one's orthodoxy or faith," yet there is nothing in his book that has a tendency to undermine confidence in the divine character of the Bible. He has had a threefold purpose in writing this volume, namely, to explain why we have just sixty-six books in our Protestant Bible, to show which are the oldest manuscripts, and to tell the story of our English version. Abundant proof is given that our present Old Testament canon is precisely what Christ and His apostles had in their possession, and therefore that the apocryphal books are not a part of the inspired Scriptures. The formation of the Biblical canon, of both the Old and New Testaments, is interestingly told as far as it is known historically. The impression given is that the office of collecting and effecting the canon by the Christian church must have been under divine guidance just as well as the inspiration of the original writings. It occurs to us that Dr. Robinson's book might well be used as a text in Christian colleges and seminaries.

The Faithful and True Witness. By Theodore Roberts. Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4. 3s. 6d.

We have learned to appreciate the books that come from Marshall Brothers. Thus far we have found all of them to be of a solidly evangelical order, some of a devotional character, others staunch and able defenses of full-toned Christianity. The present book is of the latter kind, and is worthy of the attention of true believers, and also of those who may be disturbed by the modernistic propaganda or who may have gone over to it altogether. By the title of his book the author means Christ, who is called "the faithful witness" (Rev. 1:5). The author's chief purpose is to show Christ's testimony to the Old Testament. He affirmed its binding authority; set His own teaching on an equality with its teaching; declared it to be divinely inspired; affirmed its truthfulness as history; declared its prophetic character; said that it testified of Him; interpreted it in a spiritual way. Besides, He gave "pre-authentication to the New Testament." All this is done by our author in a logically sequential way that carries conviction. The glories of Christ according to the letter to the Hebrews are vividly set forth in the second part of the book. It deserves a wide circulation in America. We hope it will be read by those who really need it most. If it were, there would be far less Modernism in our land.

In His Likeness: An Essay in Discipleship. By David M. M'Intyre, D.D. Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E. C. 4. England. 3s. net.

As far as we have examined them, the Morgan & Scott books are of a high order of merit. They aim to issue books adapted to deepen and enhance the spiritual life of Christ's disciples. The present book is one of that kind. The whole purpose of it is to show how believers may become more and more like their Master in spiritual vitality and active works. Christ gives the world the light of life; by it we must be transfigured and receive the spirit of Christ; then follows the experience of "I, yet not I, but Christ liveth in me." The imitation of Christ is much stressed. A good many relevant and well-chosen illustrations are used to illumine and enforce the teaching of profound spiritual truth.

The Gospel of the Kingdom. By Philip Mauro. Hamilton Brothers, 120 Tremont Street, Boston, Mass. $2.00.

Here is a book that should be of interest to all ministers. It is a lawyer's logically worked out analysis of an important question—the meaning of the two expressions, the Kingdom of God and the Kingdom of Heaven. Much has been written on that subject, and the differences of opinion are marked. When this book has been carefully read, most of it can be safely laid aside and disregarded as not proved or pertinent; for this discussion includes all that the

Scriptures themselves have to say on the subject, and it so correlates the various teachings that nothing seems left to be said.

Some writers make the two expressions mean what they think they ought to mean. Not so Mr. Mauro. He works consistently to find out what they meant to those who first used them, which is the only safe or correct way to work. No other interpretation, however alluring it may be, can be admitted as fitting the situation; for it is not the original, but a modern modification of the original, and it cannot be sound in consequence.

In this respect the book is most satisfactory, because it sticks close to the text, attempts no elaboration of the plain facts, seeks to make the text itself determine what was meant, and introduces no ambiguity by diverting either expression from its Biblical usage by a change of content. The two will allow of that treatment; but it is not conducive to a clear understanding of the intended meaning, which is the only proper end in view. That Mr. Mauro never forgets, and his exposition is most satisfactory.

Long an able defender of the Bible—he published nearly twenty years ago a small book entitled *Life in the World*, which is most illuminating—he has become a Bible student to be reckoned with; for his methods have all the completeness that a practicing lawyer would be likely to employ, and he has not only sound common sense, but also a most sincere and simple faith in God. His application of the results obtained to the problem of Dispensationalism leaves nothing more to be said. No theologian should miss this book.—*H. W. M.*

Marjie Graeme's Discovery. By Josephine L. Roberts. Hamilton Brothers, 120 Tremont Street, Boston, Mass. $1.25.

For a story that will be helpful to youthful minds seeking for some solid ground in these days of unrest, this little book can be strongly recommended. It depicts some young girls, with different degrees of information about the Bible, feeling their way along in an effort to understand what it all means and how what it means applies to their own lives.

A difficult situation is involved in the story, the uniting of two families of girls of different tastes and inclinations, and the feelings of the different young women are well depicted. Impulsive actions bring consequent misunderstandings, and the interest does not lag.

The real actor of the story is not Marjie, but her step-sister, Ruth. She is the one who plots and upsets things, and gets herself and all the rest into trouble, and keeps the reader in suspense and sometimes makes him a bit indignant. Then she goes down into the valley of the shadow of death, and—well, anxiety makes them all forget her selfishness and disobedience, and all pray for her recovery. And they all forgive her. It is a good story.—*H. W. M.*

Facing Calvary: A Meditation. By William Evans, Ph.D.,D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. 50 cents.

Dr. Evans is well known by his valuable books on doctrinal theology, especially *The Great Doctrines of the Bible* and *What Every Christian Should Believe*. But the present booklet, so beautifully printed, illumined and bound, indicates a most spiritual mind. It is a rich and edifying meditation on our Lord's high priestly prayer (John 17)—a prayer which is most significant in view of the fact that He was "facing Calvary." The analysis of this prayer throws much light on the principles of Christ's kingdom. It is the only prayer of Christ that has been reported in full. The part that pertains to Himself is full of suggestion, because it relates to His pre-existent glory and the glory he received in His exaltation to the right hand of the Majesty on High. The rest of the prayer is just as full of suggestions on the prayer life of believers. Many choice poetical selections add beauty and strength to the comments.

Administering God's Gifts. By George Louis Rinkliff. The United Lutheran Publication House, Philadelphia, Pa. 50 cents.

Why and of what are we stewards? The answer is given clearly in this neat and helpful book. We are stewards because we are the children of God by creation and redemption. Therefore we owe all we are and have to our heavenly Father. We are stewards of all the manifold gifts which God has conferred upon us. This means not only our earthly possessions, but also all our talents and powers.

"We are not our own; we are bought with a price." Our author insists that we should take our stewardship seriously. Stewardship and the church as a whole is vitally treated, and also each church member's duty as a steward. "Motives, Means and Methods" is the title of an excellent chapter. The author holds truly that the gospel alone can solve our problems along this line.

The Voice of Prophecy. By Rev. Canon F. J. Horsefield, D.D. Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4. 2s. 6d.

The importance of the study of prophecy is cogently stated in the first chapter of this book. Canon Horsefield is a diligent student of the

prophetic literature of the Bible, and believes most heartily in prediction according to the inspiration of God. His major thesis is that, if many of the prophecies of both the Old and New Testaments have been fulfilled, we may rest in the assurance that those which have not yet been fulfilled will be, for "God is not slack concerning His promises." We believe that the messianic prophecies of the Old Testament might have been more fully treated, especially in these days when they are so much called in question by the Modernists. A deep and scholarly treatment, such as Dr. Horsefield would be competent to present, of Isaiah 7:14 in connection with Matt. 1:23 would, we feel persuaded, be of special value just now. We hope our author will give us such a treatment in the light of the best available scholarship. Under the head of prophecies already fulfilled, our author deals with those concerning the Jews and the holy land, Nineveh, Tyre, and other cities, the restoration of the Jews, and the marks of the present day. Then he treats of a number of predictions that are still to receive their fulfillment, such as Armageddon, Christ's apocalyptic return and the ages to come.

God Working Through Mankind. By Eva M. Stilz. The United Lutheran Publication House, Philadelphia, Pa. Copy for the teacher, 75 cents; copy for the pupil, 50 cents.

These two attractive books belong to the series known as "Religious Education Texts for Weekday Schools." They constitute the sixth book for the teacher and pupil in the junior or third year. The teaching is suitable for pupils of eleven. Methods of instruction are given in the book for teachers, and plans for home study are set forth in the book for pupils. Many characters and incidents of the Bible are to be studied, thus giving concrete examples of God's working through people to accomplish his purposes. At the end of the book missionary stories are cited. These are to be told to the pupils to incite them to unselfish deeds for others. While they are Lutheran books, other evangelical Christians can use them to good effect, with no fear that unsound principles will be taught the children.

God's Good Gifts. By Mabel B. Fenner. The United Lutheran Publication House, Philadelphia, Pa. For the teacher, 85 cents; for the pupil, 60 cents.

These books make up the third book for the teacher and pupil in the educational series above noted. The lessons are intended for children of eight years. Full instructions as to methods are given for the teacher, the parents and the pupil. Children taught this series will certainly feel grateful to God for His manifold gifts and will have a desire to trust Him for salvation and serve Him by doing His will. God as the Creator is the first lesson to be learned. Then follow many others—man's first home, the gifts of day and night, rain and snow, food and drink, beautiful things, the wonderful book, the Bible, and God's best gift of all, His Son. Characters from the Bible are depicted to teach the children about being kind, obedient, friendly, brave, forgiving. We think the lessons are rather long and complex for tots, but perhaps not all the material will need to be used at each session. Children taught these lessons will certainly learn much about the teaching of the Bible.

The Desire of All Nations. By Egbert W. Smith. Doubleday, Doran & Company, Garden City, N. Y. $1.50.

This is certainly an earnest missionary book. Dr. Smith is the Executive Secretary of Foreign Missions of the Presbyterian Church in the United States. He bases the reason for missionary enterprise on the teaching of the Bible, showing that in both the Old and New Testament the true religion was meant for all nations. Then he treats of the obligations of the preacher, of the church and of the church school to send the gospel everywhere. All this is very good, and is adapted to create a strong sense of duty and responsibility in the minds of Christian people. But perhaps the most useful and enlightening chapter of the book is the last, which treats of "The Critics and Missions." Here the objections that are raised so often against foreign mission work are most effectively answered. The author shows, for example, by an analysis of the pagan religions, that they are not "good enough" for the pagans, as some people hold; indeed, they are so defective that we should give heathen folk the gospel to relieve them of their present fear, superstition, misery, error and wickendness by giving them the gospel of love, joy and pardon. Here is no semi-apology for heathen cults and religions, nor any disposition on the part of Dr. Smith to make an amalgamation between Christianity and the other religions. Yes, the "approach" here is the old evangelical one, and not that of the Modernist, who is more intent on compromising Christianity with other religions than on converting the heathen to Christ.

Tomahawk and Cross: A Tale of Colonial Days. By William N. Harley. The Lutheran Book Concern, Columbus, Ohio. $1.25.

Turn now for variety to a good story. Beginning with a dark blot in Germany, this interesting tale moves over to the United States, and

works itself most dexterously into the history of America's struggle for independence and her sometimes sanguinary relations with the Indians. You follow the fortunes of a little boy who was abducted from his home and brought to America and reared among the Indians. But in spite of his untoward surroundings, he has in him the elements of true manhood. He has contacts with Pontiac, Peter Muhlenberg, and other well-known historical characters; all of which lends interest and verisimilitude to the story. The renegade, Simon Girty, figures in the story. So do the Moravian missionaries at Schoenbrun and Gnadenhutten, in northeastern Ohio, and in a most dramatic way. The interest of the story is well sustained throughout, and its lessons are wholesome.

We Can Surely Believe. By Howard Agnew Johnston, Ph.D.,D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

Dr. Johnston has written a number of books, all of them excellent. We would especially recommend his *Scientific Christian Thinking for Young People*, published several years ago. However, we believe that, valuable as his previous books are, this last one is the best of his productions. It is especially timely. Its subtitle is, "A Christian Answer to Current Atheism." Everybody ought to read this cogent argument, which strictly follows the rules of correct thinking. We see no point where the logic limps. And yet it is not so abstrusely expressed that the reader of general intelligence cannot grasp its meaning in every line. People who are theists ought to read it, in order to see on what solid rational ground their belief is based. And we do wish that the leaders and members of the Four A's society could read it. If they were to do so with open mind, we believe it would practically break up their organization. Dr. Johnston employs no epithets. On the score of kindly treatment the atheists themselves cannot complain of bad treatment. The burden of the author's argument is that the universe and its varied phenomena can be adequately explained only on the basis of belief in God, and that the Bible portrays the only doctrine of God that is sufficient. Get the book. It is most bracing to faith.

Taking the Name of Science in Vain. By Horace James Bridges, Litt.D. The Macmillan Company, 60 Fifth Avenue, New York. $2.50.

"Taking the name of God in vain" is quite a familiar phrase; but "taking the name of science in vain" is something new in the way of thought and phrasing. In reading this masterly book we could not help feeling that an author who writes in so clear and facile a style and thinks on so exalted an ethical and spiritual a plane ought to be a real full-toned evangelical believer, and ought never to cast any reflection upon orthodox belief and, above all, ought not to accept the theory of evolution. He uses the phrase, "creative evolution" (p. 93), and strangely holds the doctrine implied in the phrase. But, as has been shown so often in these columns and elsewhere, the terms "creation" and "evolution" cannot be used together in that way; they are mutually exclusive. Evolution can create nothing. God only can create. The simple fact is, in declaring that the use of "human consciousness" is an "evolutionary novelty" (p. 95), he really goes over to the side of creationism, and, in order to be logical, he should have used that term. But the book has great merit. Over and over again, this way and that way, by many strong appealing and epigrammatic expressions, he exposes the inadequacy of the mechanistic theories of Watson, Mencken and Darrow. To put it bluntly, he smashes and then pulverizes their atheistic and materialistic conceptions. In psychology he clearly recognizes "the plus sign"—that is, the something more than mere physical mechanism and sensation in man's thinking, feeling and willing. Behaviourism meets its *impasse* at every point in the conflict with true personal and self-conscious psychology. The section on human freedom is a masterpiece. The blows that fall on the head of mere mechanism are master-strokes. We wonder now whether Watson, Mencken, Darrow and their schools will read and weigh this cogent book.

Roads to the City of God. By Basil Mathews. Doubleday, Doran and Company, Garden City, New York. $1.00.

This book contains a foreword by Dr. John R. Mott. It is an earnest and successful attempt to weigh and analyze the doings of the missionary convention at Jerusalem during Passiontide, 1928. What is the reaction from an evangelical believer on reading this book, which we have every reason to believe gives a true account of the great meeting on the historic Mount of Olives? The book is of great informing value. It sets forth vividly the spirit and pronouncements of individuals and of the convention as a whole. All of us want to know the real inside character and motive of this missionary assembly. Many things said and done were in the interest of evangelical Christianity. Its uniqueness and superiority were generally recognized.

However, we cannot help being impressed with the fact that it was a "problem" conven-

tion; that it wrestled with all the "problems" of the world's complex civilizations, as, for example, the race problem, the problem of our far-from-perfect "western civilization," the problem of economics, the problem of Sovietism, of labor and capital, and all the rest. So big did these "problems" bulk in the eyes of most of the delegates that the comparatively simple problem of preaching Christ to individuals as the only hope of salvation was largely overlooked. Much was said in the way of extolling Christ, but little about the expiation he wrought on Calvary's cross for the remission of sins. Indeed, the subject of salvation from sin as an individual matter of simply faith in Christ was quite negligible in the discussions of the convention, according to Mr. Mathews' report. The idea seemed to be that, if the "problems" could be managed, the world would almost automatically become Christian. The major thesis seemed to be to *reform* the world. Even Dr. Mott says in his foreword that the members of the convention "were able so to re-think and re-state the message and the program," etc. (p. ix). We are disposed to believe that the missionary's message is set forth so plainly in the New Testament that men hardly need to "re-think" it. The great, the dominating motive of the missionary enterprise is and should be to persuade individuals to accept Christ as their Lord and Saviour, and thus save as many people the world over as possible. In this way many of the so-called "problems" will be solved. As for the rest, Christians are not called upon to solve them all; they are commissioned to "preach the gospel to the whole creation."

John Ludwig Krapf: Explorer-Missionary of Northeastern Africa. By Paul E. Kretzmann. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 50 cents.

How much self-sacrificing work has been done by missionaries in carrying the gospel to the remote parts of the earth! Nothing but the motive of love for Christ and precious souls can account for it all. Perhaps some of our readers have not known of John Ludwig Krapf, the heroic missionary whose life, adventures, failures and successes are so graphically recited on these pages. Born in Germany in 1810, he became a missionary to Africa, giving most of his efforts to spreading the gospel in Abyssinia, although he worked for a time on the east coast of the dark continent. Being a scholar, he translated the Bible into some of the native languages of the African tribes. If you want to read a moving story, read this true narrative of one of the finest heroes of the Christian church, who counted not his life dear to him if he could bear the glad tidings to benighted people.

Prohibition at Its Worst (twelfth revised edition). By Professor Irving Fisher, Alcohol Information Committee, 150 Fifth Avenue, New York, N. Y. $1.75.

The author is Professor of Economics in Yale University. There was a time, he says, when he had little faith in prohibition, and thought that education and moral suasion would solve the alcohol question. But he became convinced by further study and observation that many people need legal suasion, too, because the use of alcohol weakens the will. Thus the better and safer way is to keep intoxicants away from the young by law, so that they will not become addicts to their use. This certainly is the sane way to look at the problem. Even with "prohibition at its worst," the author declares that new recruits among drinkers fall off under its regime. Drinking among youth is not near so extensive as it was while the saloon existed. As a student of economics, he says that prohibition is beneficial. He regards alcohol as a poison, and for that reason it should not be used as a beverage. In one chapter he considers some other proposals than prohibition, and shows that none of them would be effective. In his last chapter he adduces a strong and sane argument to show that "prohibition can be enforced." The book has received many commendations by people who are worth while.

An Inrtoduction to Biblical Archeology. By George S. Duncan, Ph.D. Fleming H. Revell Company, New York and Chicago. $1.75.

We regret that we cannot recommend this book. The author is more interested in what he calls "the progressive Biblical criticism" than in showing how archeology confirms the historical accuracy of the Bible. Most of the authors he cites are of the liberalistic order, among them being Moffatt, McFadyen, Fosdick and Driver; and in favor of evolution he cites Shailer Mathews, H. H. Newman, A. S. Peake, J. Y. Simpson and W. N. Rice. His one-sidedness is shown in his last chapter, where he upholds and defends the modernistic position. He says that the conservatives in Biblical criticism "hold the views transmitted quite unmodified through many generations" (p. 162). This statement and the statements that follow in the same paragraph prove how little acquaintance he has with conservative Biblical scholarship. We are deeply grieved and hurt to see the Revell Company's imprint on the title-page of this book. As a rule, they publish reliable evangelical books.

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Minister's widow offers exceptional value in German Books. Following are all like new: Hirtenstimmen, *Gerok* (sermons), cost $2.00, $1.00; Hertzpostille, *Frommel* (sermons), cost $2.50, $1.25; Stimmen aus Zion, *Vogele* (sermons), cost $1.50, 75c; Reden an Kindergraebern, *Ohly* (sermons), 3 vols., cost $2.25, $1.25; Leichen Predigten, *Hartman* (sermons), 2 vols., cost $2.50, $1.25; Leichen Reden *Riemann* (sermons), cost 75c, 40c; Predigten, *Talmage,* cost 50c, 30c; Heptalogus Christi, *Hermann,* cost 60c, 35c; Leichen Predigten, *Rieger,* cost 60c, 35c. Above are all like new. Following are second-hand, good condition: Saenger am Grab, cost, 38c, 20c; Kirchengeschichte, *Kurtz,* cost $1.00, 50c; Die Bergpredigt Jesu Christi, cost $1.00, 40c. All prepaid. Address A.A., Bible Champion, Reading, Pa.

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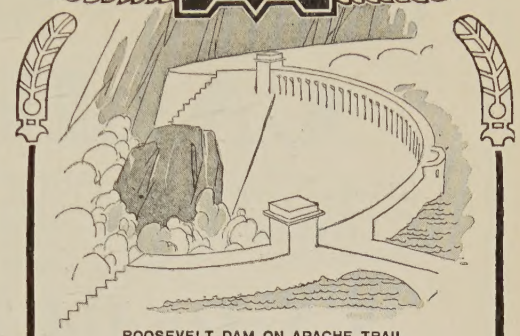

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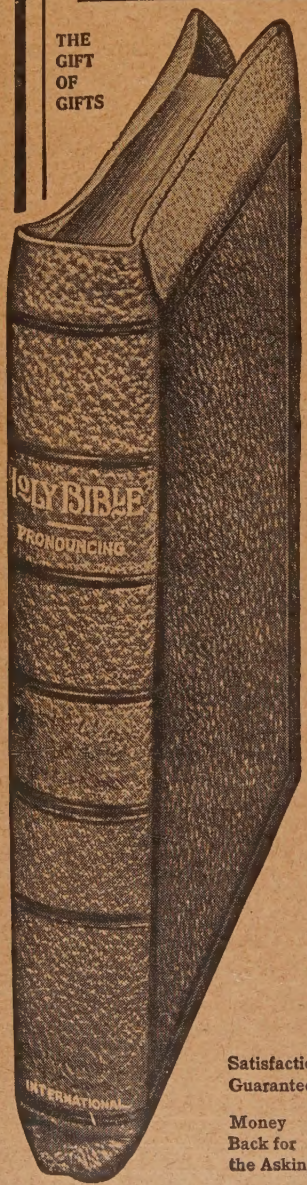

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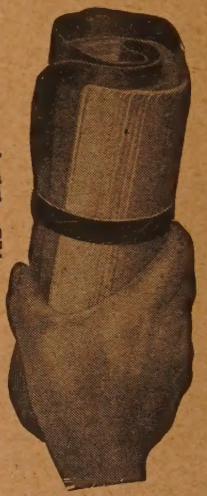

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